

Lives of the Brethern

LIVES OF THE BRETHERN

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Founders of the Basilian Fathers
November 21, 1822

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Major Superiors
1822-1922

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Basilians in America
1850-1925

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"Inquire of the former generation:
and search diligently into the mem-
ory of the fathers." Job 8, 8.

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INTRODUCTION

The following pages had their beginning in the Novitiate when Father ^{W.H.}Murray lent me a copy of Father Chomel's Le Collège d'Annonay, Mémoires et Souvenirs, and then gave me permission to substitute talks on our Founders for the life of a saint given around the statue of the Blessed Virgin during the first ten minutes of the evening recreation. These talks he corrected and supplemented from knowledge acquired during a visit to Annonay with Father Forster in 1923.

It was not entirely due to the accident of seeing Father Chomel's book behind glass doors in the section of the Novitiate library reserved to professed members that I asked to be allowed to read it. In my graduating year at St. Michael's College the course in Religious Knowledge had been an introduction to Church History. It had filled me with a desire to pursue the subject further. In the Novitiate this desire narrowed down to the history of the Congregation of Priests of St. Basil of Toronto. After first temporary profession I was encouraged in this study by Father Nicholas Roche. My Master of Scholastics, Father Bondy, suggested keeping systematic notes of whatever of value I read or heard in this field.

These notes have grown through association at St. Michael's College with priests who have lived the history of the Community: Father Robert McBrady, Father M.V. Kelly, Father Richard Burke, Father Thomas Heydon, Father Edward O'Neill, and Father Arthur Vaschalde. Their reminiscences, not always full and reliable, have been compared with such records as have been available. The

Superior of the Collège du Sacré-Coeur at Annonay, Father Descellieres, has kindly answered several letters asking about the early days of the Congregation.

When asked to lend my notes I have been a little hesitant, partly from fear of losing them, and partly because they are no more than notes jotted down from time to time and intended to recall information not fully recorded and of which another might not be aware. These pages are a systematic expansion of my random notes and will serve as a loanable copy of them.

Father Charles Collins termed the accumulation of factual data 'a bare skeleton' and to clothe this skeleton he has written a number of sketches that continue the series "Patres Nostri" which he published in The Basilian a few years ago. Father William Roach, whose experience of the Community covers practically every House of the Congregation, has contributed of his memories to many of these biographies.

The basis of inclusion in this series has been profession and death within the Congregation. This first volume contains lives of our Founders, of deceased Major Superiors, and of confreres who laboured in America and who died not later than December 31, 1925. In an appendix I have added ^{three} ~~two~~ members who withdrew from the Congregation after ordination and whose death occurred within the first seventy-five years of the Congregation's work in America. I have added ^{one} ~~two~~ priest~~s~~ who, although never a Basilian~~s~~, ~~was~~ intimately associated with our work as a Religious Community. I have not attempted to include priest benefactors of the different Houses.



In these biographies I have aimed at including only trustworthy information. The omission of dates and of traits of character indicates a lack of reliable data. One reason for typing these pages has been the hope that they may uncover new information. If those who can supply missing facts or interesting stories would write them on the blank pages, giving the source of their information and signing their name, I would be most grateful. Annotations that correct the text will be even more welcome. Only from such corrections and additions can come a fuller and more accurate series of LIVES OF THE BRETHERN.

Robert J. Scollard, C.S.B.

January 6, 1946.

First and only carbon copy

The Beginnings

ARCHBISHOP d'AVIAU

A tradition of many years standing traces the beginnings of the Congregation of Priests of St. Basil back to Archbishop d'Aviau, not that the saintly prelate was connected with the actual establishment of the Community, but because he was the first to suggest the work of Christian education to the Founders.

The good Bishop's parents belonged to that class of people whom the authors of pious biography are wont to describe as rich but pious. Members of old and distinguished families they counted crusaders and saints among their ancestors. His father's family name was originally de Montfort, but an impoverished de Montfort had years before taken his wife's name, d'Aviau, to please a wealthy father-in-law. The family had a special love for St. Teresa of Avila because her aunt had married a d'Aviau. This son, when he was Archbishop of Bordeaux, was to baptize the father of St. Teresa of Lisieux.

The future Archbishop of Vienne and Bordeaux was born at the Chateau du-Bois-de-Sanzay in the parish of St. Martin in the Diocese of Poitiers on August 7, 1736, and received in Baptism the names Charles François Pierre Louis. He was the eldest son and his father gave him a good education with the Jesuits at La Flèche and later on at Poitiers. Then he proposed a military career, only to learn that the boy wanted to be a priest. Arguments to the contrary were of no avail, and at the age of eighteen Charles François renounced his rights as eldest son and entered the Seminary of Angers. There he followed the prescribed courses with marked distinction, read the Greek Fathers in the original, and learned Hebrew priv-

ately in order to further his Scripture studies. He was ordained on September 20, 1760, and a year later was awarded the Degree of Doctor of Sacred Theology. He now returned to his native diocese.

Relatives, who had regretted his leaving the world, now set out to make the best of things by launching him upon an ecclesiastical career, only to discover that he refused honours and benefices. Contenting himself with such priestly work as his Ordinary assigned to him he gave all his free time to study. It was soon apparent that he was too able a man to be allowed to gratify his desire for obscurity, and he was named successively Canon of St. Hilary's Collegiate Church and Vicar-General with the supervision of education in the diocese.

In 1788 he was named Archbishop of Vienne, and, after objections on his part, was consecrated at Paris on January 3, 1790, in the last consecration ceremony before the Revolution. Once he had received the fullness of the priesthood he determined to be a Bishop such as his patrons, St. Charles Borromeo and St. Francis de Sales, had been. He refused to use a carriage, or even a horse. He dressed plainly, so simply that on more than one occasion he was left waiting in the parlour until the head of the House could find time to see this unimportant-looking country priest. In the archiepiscopal palace he chose a small room for his own use, leaving the Bishop's room for visitors of high rank. His table was frugal. The people of Viene did not have much opportunity of getting acquainted their new Archbishop because the Revolution broke out shortly

after his arrival, and he was so uncompromising in his defence of the rights of the Church that he had to flee the country.

His exile was spent first in Switzerland and later in Rome. From the Eternal City he kept up such contact with his flock as was possible, and such was his manifest zeal that Pope Pius VI made him Administrator of the suffragan dioceses of Die and Viviers. This last appointment brought him into contact with our Founders.

In May 1797 he secretly entered France disguised as an itinerant pedlar. His disguise was a good one and fooled old friends as well as his enemies. The fact that there was a price upon his head made him carefully investigate before revealing his identity. On his first evening back in France he asked shelter of old friends. Their servant did not recognize him and put the Bishop and his companion up in an outbuilding. Late in the evening he looked in upon them and discovering them on their knees in prayer reported the fact to his Mistress who herself came to see pedlars who prayed. Within a few minutes she recognized the Archbishop and insisted on his spending not only the evening but several days as her guest.

One of his first official acts was to open a Grand Seminary for the diocese of Viviers. It began with fifteen students, but it was quality and not numbers that he sought.

"Few, but good, Fathers," he admonished the priests whom he had placed in charge. "Yes, few but good; only twelve apostles were needed to

convert the world; and what will not twelve priests animated with a like zeal accomplish to-day? If they do not convert the world, they will contribute greatly to the re-establishment of good order in the diocese."

He made plans for a Little Seminary which would provide subjects for the Grand Seminary. The law of the land did not forbid the opening of such an institution, but he had no assurance that the law would not be changed and therefore he decided to begin in secret, in the village of Saint Symphorien-de-Mahun. The 700 people who lived there were all good Catholics, and their Mayor, M. Jean Baptiste Polly, was a seminarian whose studies had been interrupted by the Revolution. The pastor, Father Joseph Lapierre, a priest of some eighteen years experience, had a pronounced attraction for parochial work and small inclination towards school work, but the Archbishop quickly won him over to the project.

The school opened in 1799 with two theologians who lived at the rectory and were known as Joseph and Benoît, servants in the employ of the pastor. Next year the little school was formally organized and when it re-opened in November had a staff of six: Fathers Lapierre, Actorie, Bayle, Gential, Vallon and Blanche.

The program of studies was not complicated. Latin and French were the basic subjects; some history, geography, elementary mathematics, and science rounded out the course in classics. More advanced students were taught Philosophy and several of the teachers in the elementary classes were studying Theology under Father Actorie.

It was truly Archbishop d'Aviau's school. He was consulted on the material organization, was asked to approve the food, regulate the duties of the recreation masters, draw up the order of exercises, and appoint the hours for class. It was like old times for him, for in Poitiers he had been Diocesan Superintendant of Schools and it was work that he liked.

He favoured a solid education, religious and even austere. He did not particularly regret the poor buildings available; he even looked upon them as useful for turning out students who would be indifferent to material comforts.

His last visit to the school was made in November of 1801. It was a friendly call which lasted several days. There was nothing official about it for he had resigned the Archbishopric of Vienne in August and was awaiting the re-organization of the hierarchy and the new appointment it would bring him. In April, 1802, he was suggested for the See of Bordeaux, and Napoleon personally approved the choice against the advice of Ministers who opposed the former Archbishop as one who was too staunch an upholder of the rights of the Church.

Bordeaux, though less ancient than Vienne, which carried the title of Primate of Primates, was more important, and he was now one of the more influential Bishops of France. In this City he changed nothing in the austere life he followed at Vienne. He carried out all his duties until extreme old age and its infirmities brought him to the grave on July 11, 1826. His successor was Louis de Cheverus, who had been

consecrated first Bishop of Boston in 1808, and who had retired to France in 1823.

Archbishop d'Aviau lived in the midst of great social changes, but he was not the type of churchman who instinctively leads safely through changes. He was a member of the old aristocracy and a conservative one at that. He tended to look at the good in the past rather than to examine the good in a proposed change, and he moved slowly, perhaps too slowly for although often mentioned for the cardinal's hat he never received it. It came quickly enough to his successor.

He was cautious in temporalities, uncompromising, strict and even austere in spiritual matters. The school at St. Symphorien caught and retained something of his personality.

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VICAR GENERAL PICANSEL

When Archbishop d'Aviau left for Bordeaux in 1802 he asked his Vicar General, Father Picansel, who was also pastor of Notre Dame Parish, Annonay, to watch over the small College at Symphorien. The new Bishop continued Father Picansel in the office of Vicar General and he now became the adviser of the school authorities.

Father Picansel was the type of man who today would be called a builder and an organizer. Very little is known of his life. He was named

pastor of Annonay shortly before the Revolution and he had to flee from France in 1792. He re-entered, secretly, with Archbishop d'Aviau, in 1797 but could not return to Annonay until 1800.

While he was in hiding he became acquainted with the work of Fathers Lapierre and Actorie and as soon as he was again in possession of his parish, he made up his mind to move their school to Annonay. His method was diplomacy itself. He sent boys to St. Symphorien and recommended the school highly to all with whom he came in contact. Soon the directors were embarrassed by the size of their school. They consulted him. He mused over the possibilities.

"Certainly they should take in every boy who came and keep him as long as he had a good character. True the building was small and a new one would cost much more than they could raise just then. Now he knew of an unused Franciscan Convent in Annonay which it might be possible to obtain. It had been to the Friars Minor of France what Assisi was to their brethren in Italy. Now there were no Sons of St. Francis to fill it. The State had confiscated it and would part with it only for a very large consideration. Now it would be a grand thing to return the venerable building to christian use. If the Fathers would consent to move their school to Annonay he had friends who might negotiate a lease. Once that was done a very small sum would suffice to fit the building for school use."

The directors accepted his offer and leased the building from the Town, but on terms that were somewhat stiffer than the Vicar General had

anticipated. When the boys returned in the Autumn of 1802, they came not to St. Symphorien but to Annonay. There was room for all; the material improvement was almost unbelievable; teachers, parents, pupils, and Vicar General were happy.

Once he had the school under his eye in Annonay the Vicar General used his position to preserve its primitive fervour by drawing up a Rule for staff and students. It was not intended as the Rule of a Religious Community; rather it was a resumé of the way of life of the more zealous of the secular clergy, with additional points for priests engaged in teaching and with some special regulations for unordained members of the staff and for students. It began:

"The Head of the Institution of Annonay and his colleagues, all being priests or aspirants to the priesthood, must in every respect lead a truly ecclesiastical life, that is to say, be always occupied and always edifying.

"Without forming a Congregation or an Association, the spirit of their vocation demands that - since they are all clerics living under the same roof and having a common table - they should follow a Rule of Life in which work succeeds prayer and prayer, work; and that every moment be employed in a manner corresponding to the holiness of their state. This is all the more necessary since they are called upon first to form children entrusted to them in virtue, and then to impart knowledge; and the most efficacious means of succeeding in this is the leading of a regular and holy life."

The Rule itself is short, only sixteen articles couched in general terms and reflecting the customs of the five year old school. They outline the main exorcises of piety, the duties of teachers, and prescribe the pedagogical method of M. Rollin. With the exception of a few points proper to a local rule, they have been incorporated into our General Rule. Some are clearly recognizable, as for instance, part of Article 7:

"When members return to the House they will pay a visit to the Blessed Sacrament in order to ask pardon of God for the faults into which they may have fallen."

Article eleven reads: "Following the practice of all ecclesiastical houses, in which some particular mortification is practiced on Fridays, the Superior and staff are asked to be content at supper on that day with two eggs or a serving of other food in like quantity."

Articles fifteen counsels: They will not talk with outsiders about the Rule, nor about the internal affairs of the House, much less about any disputes, or grievanc^es which they may fancy they have against the officials of the House or against one another. They will be careful to avoid stirring up in their confreres discontent with the government of the House; and if there are any abuses they will refer them to the Superior for correction without making them a topic of conversation among themselves."

Father Picansel's interest did not lessen with the passing years. He helped the school surmount several difficulties, the last and greatest of which came in 1822.

When the school was first opened there was not only an insufficient number of Catholic schools, there were also too few Public schools; and therefore in the early years the school at Annonay was always crowded. The educational situation was better now and the number of boarders had fallen off. Moreover, the priests of the school led a rather hermit-like life. They were not out making friends among the clergy and laity, and in consequence the value of their work was not as well known as it deserved to be. The academic year of 1821-1822 brought only 35 boarders to the Institution.

During these years of decline at the school, three "annexes" conducted by members of the staff flourished. The first two of these were boarding houses for Church students who were too poor to live in the College. Charitably disposed friends maintained St. Barbe and St. Claire where a total of close to 150 boys lived. The College gave them free tuition and also paid a tax levied upon all secondary school students for the support of the University at Paris. This act cost the College between 3,000 and 4,000 francs each year and was a heavy drain on its meagre resources.

The third "annex" was Father Tourvieille's French School. Archbishop d'Aviau had in mind a school which would foster vocations to the priesthood, and the directors had consistently refused to admit boys who did not want to study for the priesthood. To meet the needs of boys who were preparing for the business world, Father Tourvieille had established his French School at St. Claire and it was attracting a goodly number of students. It was a private venture and its success in no way benefitted the College.

All this time the College was paying the staff a salary of 500 francs, but since it had begun without capital it was always borrowing money from the staff for repairs and alterations. The teachers lent their private money or left their salary accumulate with the treasurer on the understanding that whenever they needed their money it would be paid back to them. In September, 1822, Father Actorie, who was the senior colleague of Father Lapierre, decided to retire. He was only fifty-four years old but his health had failed and he did not feel equal to remaining at the College and fighting an uphill battle to put the institution on its feet. He now asked for and received the money he had put into the school; it would be the support of his old age.

When Father Actorie informed Father Lapierre of his decision to withdraw the latter felt that the time had come for himself to retire also. About the same time two or three members of the staff were thinking of leaving to join a Religious Community. One had already done so. The Vicar General saw that soon there would be no staff left, and that, although he might gather together a new one, there would always be the problem of future withdrawals. He therefore proposed that the College should no longer be the concern of individuals, but that it should become a community affair. Fathers Duret and Tourvieille, in particular, welcomed this suggestion.

The matter was examined. If the finances could be arranged Father Lapierre would remain. Others also agreed to remain, and to leave in the common treasury all monies now on loan to

the College. Salaries were cut from 500 to 200 francs. Father Tourvieille promised to turn over the revenue from his Frnech School to the College if the classes could be moved into the now empty classrooms of the College. The Vicar General held out hopes of getting from the Bishop the rank of a Little Seminary with a small subsidy. With Father Duret he negotiated a more favourable lease of the Franciscan convent from the town of Annonay.

Once the staff and finances had been dealt with the Vicar General presented to the Bishop a petition for permission to form a Religious Community. The request was granted by Bishop De la Bruniere late in September of 1822.

"Bishop De la Bruniere, Bishop of Mende and Administrator of Viviers, welcomes the project of a Congregation as outlined in the petition and assures the petitioners of his protection and wishes them every success. In consequence:

1. He gives to them the direction of his Little Seminary for the Department of Ardèche and that of the branch establishments dependent on it.
2. He authorizes them to choose in his diocese subjects whom they believe are fitted for teaching or preaching, and, if they are not priests, these will make their studies, including Theology, in the Congregation, without being obliged to attend the Seminary. It is understood that those who leave of their own will, or who are asked to withdraw, will be examined in the studies they have made or have yet to make at the pleasure of the Ordinary. It is further understood that no

postulant will be admitted to the Novitiate without the express permission of the Bishop. This permission will be asked either by the subjects themselves or by the Superior of the Congregation, who will deal directly with the Bishop in all that concerns the spiritual welfare of the Congregation and in matters pertaining to legacies bequeathed to it."

On the 21st day of November, the feast of the Presentation of the Blessed Virgin, ten priests knelt one by one before Vicar General Picansel and each pronounced the solemn promise which bound him to his priestly work and to his companions. At their head was Father Lapierre. Next and only slightly junior was Father Duret. He was followed by the enterprising Father Tourvieille, then came Father Polly, the former Mayor of St. Symphorien, after him came Fathers Payan, Pagès, Fayolle, Vallon and Martinesche. Last and youngest was Father Tracol, before whom lay sixty-three years of fruitful labour in the new Congregation.

The Vicar General's work was done; his school, no longer dependent on individuals, was now in the hands of a Religious Community. Some time in the following year, 1823, Father Léorat Picansel went to meet His Maker.

Father M.J. Actorie was not a Basilian, indeed his decision to leave Annonay in 1822, was one of the causes leading up to the formation of the Congregation, but he was the first teacher and principal in a Basilian School. From him the Founders received their pedagogical training.

Father Marie Joseph Actorie was born at St.-Jean-en-Royans in 1768. At the conclusion of a brilliant course of studies in the College of his native town he was named professor there, and later taught Philosophy at the Grand Seminary of Die while awaiting the canonical age for ordination.

The beginnings of his priestly life were unfortunate, for he took the oath of the Civil Constitution and received ordination from a Bishop who had done likewise. He did not long remain in Schism, thanks to a happy meeting with a Capuchin who showed him the error of his ways and then reconciled him to the Church. Part of his penance was a public retractation in each of the parishes that he had served as an assistant. Then he went to live in retirement because it was Archbishop d'Aviau's set policy not to employ priests who had taken the oath, and the uncompromising Archbishop now had jurisdiction over the diocese of Die.

In 1800 Father Lapierre asked him to come to St. Symphorien and take charge of the educational side of the new school. He did not come at once. The Archbishop hesitated about accepting him until he had made a very careful investigation and found him to be the regular, pious, zealous, and learned priest whom Father Lapierre

had so highly recommended. When His Grace withdrew his objections, Father Actorie became Superior and Director of Studies, Father Lapierre preferring work connected with the material administration of the School. In 1806 Father Actorie became involved in difficulties with the civil authorities, and the Vicar General deemed it advisable for him to turn over the title of Head of the School to Father Lapierre. It was, however, a mere formality; he continued to direct the school.

Father Actorie was tall, grave, even imposing looking. When he entered a classroom to punish a delinquent boy, deadly silence came over the room. He believed that the Head of a School should be for the students a quasi-divinity, hidden, and intervening in discipline rarely in order not to compromise his authority by too frequent use of it.

To those who knew him outside of his official cares, he was a joyful character, a ready conversationalist, who rarely lost his sense of humour. He granted permissions with good grace and words of kindness. He made refusals as easy to bear as he could. Instead of assigning work by virtue of his office he would ask it as a favour that only the person addressed could grant. He had at all times the respect and esteem of his staff.

A man of rule, he looked upon punctuality as necessary for men who lived in Community, not only for their own perfection, but also for the good of others. He was first at all exercises. Scarcely were the boys in the chapel before he

was at the foot of the altar to begin Mass. He carried out with easy grace and dignity all ceremonies. He was a good preacher. His voice was pleasing; his delivery clear and accompanied by gestures suited to what he was saying. He wrote and memorized every word, but far from being monotonous and dull he was always interesting. He was much in demand, especially as a Lenten preacher. His colleagues, needless to say, were disturbed by these long absences during Lent.

In 1819 he left Annamay to become Superior of the Grand Seminary of Mende, but proved too much of a reformer, too regular and meticulous for the seminarians. At the end of the year he resigned and returned to the more congenial atmosphere of Annamay.

Father Actoria retired from the College in 1822 to devote his last years to the direction of the Sisters of St. Joseph at St. Félicien. His mental faculties gradually declined and by 1834 he could no longer remember things. He died on March 21, 1838.

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THE FIRST BASILIANS

Father Lapierre

The first Superior General was Father Joseph Bouvier Lapierre, a native of St.-André-le-Gaz in Dauphiné. Born in 1756, when Canada was still a French colony, and the territory of the United States was partitioned among England, France, and Spain, he was ordained in 1781, and for some years there is nothing to distinguish his life from that of any fervent young priest.

In 1792 his denunciations of irreligious opinions brought him to the notice of the Revolutionary Party and he was forced to go into hiding. Several years of secret ministry followed until 1798 when he was named pastor of St. Symphorien-de-Mahun.

This was a small parish among the mountains and several miles north of Annonay. The village was located in a pleasant valley which was reached by a narrow trail some three or four miles in length. The 700 inhabitants were all good Catholics and devout clients of St. Francis Regis, who had spent part of his life in the next parish and who was buried nearby.

The parish church was a small Romanesque structure, dark inside, and having a flat square tower over the sanctuary. Adjoining the sacristy was a rectory built out of the same rough stone as the church. Two stories high and nearly square it had five or six rooms and was rather large for a country rectory. Behind the rectory and extending the length of the church was a garden enclosed by a stone wall.



When Father Lapierre took possession of his house he brought a few boys to live with him, intending to teach them Latin in the hope of developing priestly vocations. There was nothing singular in this; it was a common practice in a time when Seminaries and Schools were closed. In 1799 Archbishop d'Aviau laid before him a project for a Little Seminary, and on November 1, 1800, classes were organized. Some forty boys were in attendance; twelve lived with the pastor in the rectory; the others boarded in the village. Next year the number of pupils grew to 150, and to accommodate them a house was rented. An inspector would have found much to criticize in the material organization of the new school and the pastor would have been the first to agree with him. In 1802 he resigned his parish and moved the school to Annonay, where he had obtained more suitable premises.

The new buildings were those of a Franciscan convent and were rented from the town of Annonay. The main building was a plain two story convent. Attached to it was a church of considerable size, and alongside the church a one story building. Behind the convent was a fair-size yard and between the three buildings a smaller courtyard. Father Lapierre made the sanctuary of the church do for his chapel, and then converted the nave into a study-hall and a recreation room. The sacristy and side chapels became classrooms. The building beside the church was used as a dormitory and the convent was reserved for the staff with the exception of the refectory which was used by both students and staff.

Father Lapierre looked after the temporal affairs of the school for the next twenty years. When Father Actorie was absent he acted as Head of the College, and from 1806 on he was the official head with whom the authorities dealt, but he left the actual running of the school to his associate. It was Father Actorie who gave permissions, while Father Lapierre stayed in the background, a prudent and efficient bursar.

However, it would be a mistake to regard him as a man who cared solely for temporalities. He had unpublicized outlets for his priestly zeal. He was the first Basilian chaplain to Sisters. At St. Symphorien he had made the acquaintance of some Ursulines who were waiting for an opportunity to resume their common life, and when they came to Annonay in 1803 he became their chaplain. He retained this post until his very last years. Although the convent was a full half hour's walk from the College, he never asked any one to replace him, even for Benediction.

When a steadily diminishing attendance threatened to close the College in 1822, and when his chief associate, Father Actorie, withdrew from the staff, he consented to abandon his own financial interests and to join a new Religious Community. At a time of life when habits are deeply rooted and men are looking forward to passing their declining years in lighter work, he assumed new obligations. He was at once elected Superior General. Years before, he had given up his pronounced preference for parish work to meet the wishes of his Bishop; now, when he was forty-one years ordained, he was called upon to throw off his self-effacing character

and take over the guidance of the new Congregation.

The new Community was small and did not spread rapidly. But it did do good work amid difficulties and several Bishops petitioned the Holy See to grant it papal recognition. After hearing the petition Pope Gregory XVI issued a decree of praise on September 15, 1837:

"At a full meeting of the Sacred Congregation of their Eminences the Most Reverend Cardinals charged with the business and consultations of Bishops and Regulars, held on September 15, 1837, recorded and deposed by me the undersigned Cardinal Prefect, the Most Eminent and Most Reverend Fathers, after hearing the testimonial letters of the Bishop of Viviers, Grenoble, and Valennes, and likewise that of the Archbishop Administrator of Lyons, declared that the Institute of the Society of Priests of St. Basil should be praised.

"The foregoing being related to Our Most Holy Lord Pope Gregory XVI by the undersigned Secretary in an audience on the same day, His Holiness gladly and in all respects approved the aforesaid decree."

J.A. Card. Sala, Prefect.
J. Patriarcha, C.P., Secretary

It is from this date that the Basilians take their precedence immediately after the Marists in the ranks of Congregations of priests with simple vows. The decree was the crowning point in Father Lapierre's life of 82 years. It did not reach Annonay until June 6, 1838. Two months, on August 16th, Father Lapierre went to his eternal reward.

The second Superior General was a different type of man. Urbane and affable he was quite willing to meet people. A born administrator, he was thrice decorated by a Government now less unfriendly to religious teachers. Enterprising, at forty he had helped to found the new Congregation, and at seventy, he did not hesitate to send members of his still small flock across the ocean to the missionary diocese of Toronto.

Father Pierre Tourvieill was born at Joan-nas, near Largentière, on June 5, 1780. He came of a highly respected christian family which had given two sons to the Church. An older brother, who had been ordained before 1789, came to live at home during the Revolution, and whenever soldiers visited the village he went into hiding. On these occasions young Pierre was appointed to supply his needs and keep him informed of the activities of the searchers. In this task he showed himself discreet and resourceful.

Of necessity, his early education was a haphazard affair, for the Revolution had closed the schools. Most of his book learning came from his brother, who took such pains with the boy, that by 1796 he was able to begin formal studies in Philosophy at Grenoble. There, in addition to the usual courses required of aspirants to the priesthood, he also studied mathematics. In March, 1802, he came to St. Symphorien to study Theology, and on July 14th of the same year received tonsure. Three years later to the day he was ordained priest.

On his arrival at St. Symphorien he was made recreation master, then dormitory master and study-

hall master. In 1804 he began to teach mathematics. Towards the end of his life he was able to write:

"For fifty years I followed all the phases of this establishment ... There is not a function connected with the education of youth which I have not exercised."

In 1811 he founded Ste. Claire, a boarding house for boys who came to Annonay to study for the priesthood and who were too poor to live at the College. It was what would now be termed a co-operative house, the boys paid what they could, often in food instead of money, and looked after most of the household work. Each day they went with Father Tourvieille to the College, where they were admitted to class without paying tuition fees.

He expanded Ste. Claire in 1819 by renting neighbouring buildings and opening a commercial school. The College, adhering strictly to the tradition of a Little Seminary, taught only the classical and philosophical courses required for admission to a Seminary; this new school prepared boys for the business and commercial world. The curriculum included Grammar, French History, Geography, Writing, Bookkeeping, Arithmetic, and Practical Geometry. It attracted a large number of boys; it also attracted official notice, and in 1821 the French Government conferred a silver medal upon Father Tourvieille as a mark of appreciation of the good work the school was doing.

Father Tourvieille left Ste. Claire in 1822 to become Director of Studies at the College. A great change had come into his life. Up till that year he had been a secular priest; now he was a Religious, and Ste. Claire, which he had started as a private venture, was absorbed into the affairs of the Community. In 1827 the Commercial School became part of the College, and in 1832 Ste. Claire was closed and its boys transferred to Ste. Barbe, a similar boarding house run by Father Duret.

The new Director of Studies faced a number of problems. There was a financial problem; there was a plea for moving with the times and a counter demand for no changes in the established customs of the House. Above all there was a new Religious Community for whose welfare he ardently prayed and whose very life, he realized, must depend, for some years, upon the success of the College. He faced his problems one at a time, worked his solutions out slowly, and made few mistakes.

His first act, typical of his love of order, was to write out a list of duties for each officer in the school. He did not write from memory; for years he had been keeping a diary in which he had recorded both the events of each day and the duties of the various offices he had filled. He was as successful as a lawmaker; his rules remained in force for many years, and today those that are of a general nature have been incorporated into the Rule and Constitutions.

He believed in moving slowly. He expressed this in a letter written to Bishop Charbonnel in 1853:

"The older I get, the more I am convinced that we cannot do better than imitate the policy of Rome where affairs move slowly, but where there is no drawing back. In France, during the past sixty years, we have marched quickly, often we have been obliged to retrace our steps, whether they were right or wrong. It is reported that in America things press on at a dizzy pace."

In temporalities he was careful to avoid luxury and in consequence was thought by some to be too economical and to be lacking in consideration for human weakness. He replied that he had lived through the hardships of the Revolution and that some austerity was good for Church students. He defended this policy as that of the Founders:

"We have worked, we have been content with little, we have earned bread by the sweat of our brow, and we have not eaten it alone; we have shared it with many others; we share it still. During the past fifty years we have given free tuition to more than 1,000 pupils ... That is the fruit of a wise administration."

He had a horror of debt. When there was no money in the treasury to pay for improvements to the buildings, he did not make any; when there was little money, he spent little. To the Superior of a neighbouring diocesan Seminary he wrote, "It is easy to do great things when you have only to apply to the diocesan treasury to make good a deficit; unfortunately that is not our case."

In his relations with outsiders Father Tour-

vieille was particularly happy. He appreciated the concern felt by parents for their sons and wrote long letters regarding their work, their progress, and their conduct. When they came to visit the College he received them with every mark of courtesy and made them feel at ease in his presence. When they left, they remembered his conversation, interesting and informative, his dignified bearing and cheerful smile; and they congratulated themselves on having placed their boy in his school.

In his dealings with the officials of the Minister of Public Instruction he was uniformly successful. As soon as a visit was announced, he prepared a reception, and before any business was mentioned he had created a favorable impression. If difficulties arose he could be persuasive and never did he come out second best. The State accordingly recognized his services as a teacher by a silver medal in 1819, with a nomination as an Officer of the Academy, as an Officer of Public Instruction in 1825, and in 1854 made him a Chevalier of the Legion of Honour.

Father Tourvieille was much in demand as a preacher and from 1820 to 1845 his summers were one retreat after another, to Sisters, to Brothers, and to Priests. He was a preacher in the classical tradition of a Bossuet: solid matter, text carefully prepared and memorized to the last word, even to the least gesture.

When called upon to preach the sermon at any occasion out of the ordinary he would be conducted to the pulpit by the beadle. As soon as he had mounted the steps he would kneel for a

moment of silent prayer, then rising, and holding his biretta in his hand, he would bow first to the Crucifix, then to the altar, and lastly to the people. In a low voice he made the Sign of the Cross and gave out a Latin text followed by a translation. He announced his points, ordinarily only two, and before proceeding with the first would kneel and recite the Hail Mary with the congregation. Each point had its proposition, argument and practical conclusion. Between the two points there was a pause for the preacher to rest his voice. The sermon closed with a carefully prepared peroration.

During the scholastic year he did not accept many invitations to preach, because he felt that the time required for the preparation of a sermon, and the time away from the College while delivering it, should be used for the work of the school. He expressed these sentiments in a letter to a Superior:

"No external works of the ministry. It is a great temptation, especially for young priests, to be called upon to perform the external works of the ministry. It fills their mind, pursues them in solitude, and soon takes away their taste for school work. Houses are filled when the world sees teachers occupied with teaching. The public wants us in the background, busy with our pupils; it is then that they think us worthy of confidence and give it."

On the other hand he was glad to see the young members of the staff exercising their priestly zeal during the summer vacation, and he encouraged them by word and by example.



Much of his success as a retreat master can be traced to his skill in handling penitents. Natural prudence combined with the constant study of theology and the reading of ascetic authors made him a good confessor and director. Boys whom he would not hear while they were at College came to him in after years, and fallen-away Catholics sought him out and called him to their bedside.

For close to forty years Father Tourvieille was head of the College at Annonay and as such exercised a great influence upon the Congregation. He was one of the leading figures in its formation and in 1838 he was elected second Superior General.

As Superior General, his educational policy was progressive; young members were sent to the University at Paris in order to assure a supply of adequately trained teachers. He was also enterprising and at a time when he had scarcely 25 subjects, all needed in France, he lent one to Bishop Charbonnel in 1850, and two years later, undertook to open a College in Toronto. To America he sent two of his ablest priests and a very promising scholastic. He approved the erection of a Novitiate there and lived long enough to see several young men enter it.

It was during his tenure of office that Basilians took vows for the first time. Up till then the Community was an Association of secular priests who lived in common. The promise of 1822 was not a vow; it only obliged members to have grave reasons for leaving and required three years notice, renewed each year in writing. He proposed

four vows: poverty, chastity, obedience and stability. These were taken on September 24, 1852.

In his last years he gave much thought to the Rules and Customs of the Congregation with a view to preparing them for submission to the Holy See for approbation, but it was his successor who made the revision. He died with the work unfinished on August 6, 1859.

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FATHER DURET

Father Vincent Duret was the priest who had the chief role in the negotiations which preceded the establishment of the Congregation in 1822. He was born at Annonay on July 3, 1762, the youngest son of a noted physician. A priest uncle took charge of his early education, then he went to the University of Paris where he obtained the degree of Master of Arts. Afterwards he studied Theology at the Sorbonne. He was ordained priest in 1786.

After all this education, the best of all the pioneer Basilians, he did not take up teaching; instead he returned to Annonay where he had been named a Canon of the Collegiate Church. As a curate he led during the Revolution the difficult life of a priest who had gone into hiding in order to continue the exercise of his sacred ministry. His father's standing in the town gave him special friends; it also on occasions made

his position more difficult and there were times when he had to leave Annonay. In 1793 Archbishop d'Avisau gave him special faculties for the district of Annonay. When the free practice of religion was restored he did not seek a parish of his own, preferring to remain a curate at Notre Dame and devoting himself to a favourite work, namely the helping of poor boys who wanted to be priests.

His interest in vocations brought him into touch with the other early Basilians. He sent boys to the school at St. Symphorien, he sent more when the College moved to Annonay. In 1808 he opened a boarding house for boys who could not pay the amount charged by the College. Hitherto they had lived in private homes, unsupervised, now he gathered them together at Ste. Barbe. In 1816 he resigned his position as senior curate to give his whole time to this institution.

St. Barbe was a parish and not a College concern. Each time a new and larger site was needed, it was Father Duret and his friends in the parish who raised the necessary funds. The deficits, and it was a charitable and not a profitable venture, were met in the same manner. The contribution made by the College was free tuition. When the financial troubles of 1822 threatened to close the College Father Duret was alarmed: Ste. Barbe would have to close also. He examined the situation, consulted his friends and then played a large part in the foundation of the Congregation of St. Basil. The confreres recognized his part by electing him Assistant to Father Lapierre.

Membership in the new Religious Community made little difference in Father Duret's life. He continued to live at Ste. Barbe, and though he shared in the work of his confreres, he remained rather a member of the parish clergy in whose ranks he had passed 35 years. Thus, on Sundays instead of assisting at the Community Mass in the College he preferred to attend High Mass in the Parish Church, and he even continued to make his daily visit to the Blessed Sacrament there long years after Ste. Barbe had a chapel of its own.

New boys at Ste. Barbe stood in fear of Father Duret. For them he was the beginning of wisdom, but once the beginnings were acquired they looked up to him as a model. He was pious, they could see that when he celebrated Holy Mass. He was economical, they could see that in the appointments of the House and they heard it whenever there was any sign of waste. But they understood the reason. Coming from poor families they knew something of the struggle to make ends meet. He was strict with them, and he was the same with himself. He won their hearts and they repaid his labours by making the feast of St. Vincent, his patron, the biggest day of the year.

To quicken their desire for the priesthood he made all possible use of the grandeur and majesty of the liturgy. The boys took part in every big ceremony in the Parish Church and in the College Chapel. On Corpus Christi he arranged to have them participate in two processions of the Blessed Sacrament. Before each function he practiced the boys until each had his part up perfectly. In the matter of their vocation he

was absolute judge. Once he made up his mind that a boy was not called to the priestly life he sent him away and neither the tears of parents nor the intervention of parish priests could make him take the boy back.

Although Ste. Barbe was closest to his heart, it was not the only institution with a claim upon it. He had a sister in the Ursulines and as early as 1803 was instrumental in bringing that Community to Annonay to look after the young girls of the parish and to teach catechism. In 1810 he helped to bring the Christian Brothers to the parish where they were put in charge of the education of the younger boys. He was named Spiritual Director for the Community and continued to serve them until his death. A third Community, the Trinitarian Sisters, was introduced to Annonay by him and placed in charge of the local hospital. For them he also performed the offices of Spiritual Director.

Father Duret had a great love for the poor. He liked parish work because it brought him into close contact with them and with friends who could help him relieve the distress of the needy. His modest patrimony was expended in their behalf. He multiplied his resources by appealing to the generosity of his friends. He was most happy when he could do a service for a poor person. The inseparable companion of his charities was humility, he wanted no mention made of his benefactions.

He was an independent soul who did not like people to wait upon him. At Ste. Barbe he would perform household tasks himself rather than have

the servants or boys do them for him. As he grew older he gave up his heavier burdens most reluctantly. He retained, however, full control of Ste. Barbe until his death. On the day before he said Mass, walked with the boys and transacted some business with Father Tourvieille. That evening he was seized with a fit of choking and the next day, June 3, 1841, he gave up his soul to God.

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FATHER PAYAN

The priest among our founders who was most enthusiastic about the establishment of a Religious Society was Father Augustin Payan. He had been thinking of leaving Annonay to join the Fathers of the Faith, as the Jesuits were then called, and he more than any one else was responsible for the younger members of the staff joining the Congregation, because as their Spiritual Director he communicated to them his own longing for the Religious Life.

Born at Chassiers in 1771, he had just finished his classical course at Aubenas when the Revolution put a temporary end to his studies. His family was rich and known for their Royalist sympathies, and so were suspect from the beginning. His father had to flee to escape death. One day Augustin was overheard while condemning the excesses of the Revolution. He was cast into prison and was considered very fortunate when he was released alive a few days later. When he was called up for military service, a mysterious

ailment suddenly appeared, and as suddenly disappeared after his rejection. It did not return until two years before his death. During the Revolution he never lost sight of his vocation and when St. Symphorien opened brought this letter of recommendation from his pastor:

"To whom it may concern:

I, the undersigned, declare that Augustin Payan, a worthy parishioner of mine who is very dear to me in Jesus Christ, is of excellent character and morals. He has passed unscathed through this time when tears of blood have been shed. Not only has he avoided the meetings of the impious and the assemblies of heretics, but in the face of danger he has struggled and he has fled. His conduct has been well-regulated, an example of piety, faith and purity to all. He has assisted at Mass, when circumstances permitted, and is a monthly communicant, a man possessed of all the virtues. Insofar as man can judge I feel certain that, with the help of God, he will become a watchful servant, faithful, and capable. Signed and sealed at Chassiers, June 7, 1801.

Pavin, Pastor.

P.S. He is a singer, and if need be can teach singing."

At the College he taught a Grammar class, then Rhetoric, until 1825 when he was appointed Prefect of Studies. When he reached his 61st birthday in 1832, his teaching career came to an end, and from then until his death on April 8, 1847, his only occupations were that of confessor

at the College and chaplain to the Convent of the Sisters of the Sacred Heart.

Gentle and affable Father Payan personified goodness in the minds of the students. His angelic piety won their hearts and for more than thirty years he was confessor to the majority of the boys. He made it a point to take his evening recreation with them, and as he was a born storyteller a crowd would quickly gather around him. To them it meant some choice tales about the Revolution from an eye-witness, to him it was an opportunity to continue his apostolate among them.

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FATHER POLLY

Father Jean Baptiste Polly was an entirely different type of man. A touch of Jansenism had given him a harsh outlook on life and he was strict and severe with himself and with others. One night a scholastic had a dream in which he was summoned before the Judgment Throne. There was Our Lord; ~~on~~ one side of the throne was seated Father Polly, his theology teacher; on the other side was Father Payan, his spiritual director. The hearing was opened with a plea made by his guardian angel:

"He has led a good life. See how he has loved the Blessed Virgin, how he has prayed. He has left all things to become a Religious. Remember your promise: Every one that hath left home, or brethern, or sisters, or father, or mother, or wife, or children, or lands, for my

name's sake, shall receive a hundredfold, and shall possess life everylasting." Matt. 19,29.

Then Satan spoke up: "According to my record he wasn't always a model child, and touching on his claim to have left all things for your sake, just look at these instances of a want of true intention. And as for the Rule, this is how he kept it. Look at that for a list of faults of commission and faults of omission. Remember what you told the Apostles: No man putting his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9, 62.

The devil spoke convincingly and the young man turned tearfully to his confreres. Father Polly was nearest and he gave back no look of sympathy. Pointing to the place of punishment, in a deliberate, judicial tone he declared:

"He must pay, and every last mite."

Instantly Father Payan implored Our Lord to show mercy to his young confrere. At this point the scholastic woke up and the sentence was not passed until forty years later.

Father Polly was not always as stern as the story indicates. A lover of justice, he also practiced charity and many a boy received from him the means of continuing his studies. On each he impose one condition: silence, no mention must be made of his help.

He was born at St. Symphorien on April 16, 1772. He came of well-to-do parents, his father being a large landowner and also in control of

local politics. Jean Baptiste naturally want to College. Then he entered the Grand Seminary at Puy. When the Revolution closed the Seminary he was in Third Year Theology. He returned home. Soon afterwards his father died and he had the management of the paternal estate and the mayoralty of the village thrust upon him. In this latter office he was able to be of valuable service to refugee priests. St. Symphorien was an isolated village and many priests sought a temporary refuge there. Whenever the soldiers came to search for them the Mayor met them as soon as they entered the village:

"Priests in St. Symphorien? Certainly not at the rectory, but he had heard of a farmer at the far end of the valley who had just hired a new man. He would go with them and assist them in their investigation."

Of course the soldiers never found any priests while he was assisting them and he was careful to see that their searches were never without his assistance. They were glad to have him because at the end of the visit they knew he would not only feed them well, but would also give each a bottle of wine lest he become thirsty on the way back. On their return they praised the co-operation of the Mayor and declared the village as patriotic as any in the district.

When Archbishop d'Aviau secretly opened a Grand Seminary at Monestier in 1798, the young Mayor went to finish his studies. He was ordained in 1800 and entered with enthusiasm upon his priestly ministry. For six years he laboured in various parishes, then in 1806-1807 he became

professor of Philosophy at Annonay, and also Science Master. When Father Actorie withdrew in 1822 he was named Professor of Theology, a post which he kept until his death on March 8, 1846.

At the College he took the noon recreation with the boys. He was a good storyteller and he had many to tell. The boys listened to his stories of the Revolution with envy and excitement.

As a teacher he was careful in the preparation of his matter. He enjoyed a local reputation as a theologian. He excelled as a teacher of catechism. His Sunday evening class in the subject was a famous institution. Old and young members of the staff, alike tried to find the key to his success.

Occasional Sunday work from the College failed to satisfy his longing for parochial work, and in 1815 he took charge of Toissieux, a chapel of ease some two hours walk from Annonay. For years to come he walked there every Sunday, carrying under his arm a little box of bread, bacon and an onion with which to make his breakfast. This he ate regularly at a nearby spring; only on the greatest feast would he take breakfast with one of the parishioners.

He ruled the mission with his customary iron hand. One day a resident decided to open a public-house not far from the Church. As soon as Father Polly heard of it he declared it both inadvisable and unnecessary. From the pulpit he delivered an ultimatum:

"For some years now I have placed my services at your disposal, everything in this Church belongs to me, and you know it. Very well! If this public house is open when I return next Sunday I will take everything away and you can walk to Notre Dame Church in Annonay if you still want to go to Mass."

It was effective. The offending house was closed at once. When he was no longer able to walk out on Sunday morning, he built a little house and came on Saturday. Later when the late Mass was too much for him, he came just the same to preach at the Mass now celebrated by a young confrere. He had come to love the place, and the people had become proud of their old pastor.

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FATHER PAGES

Tall, grave, and austere was Father Jean Pages. Born at Malbosc on March 8, 1793, he came to Ste. Claire in 1811. Two years later he was put in charge of discipline and from the very first instant he exercised unquestioned authority. In 1819 he was ordained and left the College to engage in parish work. One year later he came back. The rest of his life was devoted to teaching.

At Annonay he taught the Third Grammar class at the College and lived at Ste. Claire. When Father Tourvieille moved to the College in 1822, he succeeded him as director of this boarding house, remaining until it was close a few years

later. In 1850 he was relieved of teaching and until his death served as a chaplain, either at the Hospital, the Sacred Heart Convent, or the House of the Christian Brothers.

Precise and regular by nature, Father Pages was punctual in carrying out the work assigned to him. As a chaplain he was never late, but sometimes he would let his zeal outrun his prudence and he would weary the Religious whom he was serving. In the classroom his zeal was kept within bounds by his methodical mind. Each day had work apportioned to it, just enough to enable him to cover the prescribed matter within the time allowed. His pupils came to realize that this work, and it was reasonable in quantity, had to be done on time. If they did not find his classes inspiring, he was determined that they would learn what they had come to College to study.

In his personal life nothing was left to chance. If the general Rule did not determine his employment at any given moment, then he supplied the deficiency with a private schedule. He rose at 4:00. That was not as singular as it would be now, since the Rule instructed the Superior to readily grant permission to rise early, and to rarely give leave to stay up late.

He practiced all kinds of mortifications. Until a bronchial condition of his later years made it absolutely imperative he never had any heat in his room. During Lent he took only one meal, omitting the collation. At the same time he was careful not to diminish his daily labours. When the summer vacation came he went to a Trappist Monastery to make a retreat of at least

fifteen days. Naturally he wore a hair shirt and took the discipline. Continual mortification coupled with hard work, and no consideration for his health at length undermined his robust constitution, and after a long and painful illness he died on August 27, 1861. He was then in his 68th year, the shortest-lived of all the Founders.

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FATHER ANDRE FAYOLLE

This one of our Founders, Father André Fayolle, undoubtedly met the first scholastics from America when they came to Annonay for part of their training, but it is not likely that he came to know any of them well because he was then stationed at Privas.

Born at Montréal, near Largentière, in 1792, he was sent to school at Annonay where his uncle, M. Pierre Tourvieille, was studying Theology. When his own studies were sufficiently advanced he joined the staff. When the Congregation was established in 1822, he was sent to Maison-Seule as Superior. Since the Superior General was the Local Superior at Annonay, Father Fayolle became the first Local Superior to hold office in the Congregation. It was from his House that the Congregation obtained its patron, St. Basil.

When the Bishop of Viviers decided to obtain government grants for educational purposes by erecting an official Little Seminary he was confronted by strong claims in favour of Annonay and in favour of Maison-Seule. This latter school

was neither as large nor as old as that of Annonay, but its work was more widely known. For this reason the Bishop compromised: the two would share the title and the grant, but they would be under only one direction, that of the more experienced priests of Annonay. At this time the priests of the College were known simply as the teaching priests of Annonay to distinguish them from the parochial clergy. When the Congregation was looking for a name it could not use that of the parish Church, Notre Dame, nor that of their residence, St. Francis. The situation was different at Maison-Seule where the patron of the parish was St. Basil the Great. There were no western Basilians and the eastern monks were far, very far off. Moreover St. Basil had been a teacher. The Founders felt that God wanted them to adopt this Saint as their patron. The choice completed the episcopal compromise by using the name of the second house to balance the direction of the first.

When he was named to Maison-Seule, Father Fayolle was only thirty years old, but nature had given him, and his training at Annonay had developed a sure judgment and a clear outlook. He made an admirable Superior.

When Maison-Seule was closed in 1828 he was transferred to Privas where he acted as Superior until his death on April 27, 1867. It was not easy to continue as head of an educational establishment when the government of the country was in turn Restoration, Monarchy, Republic, and Empire, and officials tended to be hostile. By his prudence and tact he won the esteem of the inspectors and his relations with them were always good.

Longest-lived of the Founders was Father Julien Tracol who lived to the ripe old age of 89 and who knew all the the scholastics sent to France for part of their training until the year 1885.

Born in 1796 of a mixed marriage, his mother lived and died a Protestant, he enetered the College at Annonay as a day scholar in 1808. Three years later he was ready to begin Philosophy, but his father judged him too young to decide his vocation and took him out of school. Amid the hum of the business world his desire for the priesthood did not grow less and after a year and a half had passed Vicar General Picansel won the elder Tracol's consent and Julien went back to the College, this time in the dual role of a student for the priesthood and a junior member of the staff. First he was a recreation master, then a teacher in one of the lower classes, until his ordination on March 28, 1819.

After his ordination the Bishop sent him to the parish of Notre Dame, Annonay, as a curate. He had expressed a preference for school work but the Bishop asked him to give the parochial ministry a trial and promised to let him return to the College if he didn't like his new post. At the end of the first year of his priesthood he came back to the College. At this time he composed a prayer for his private use:

"O my God, Who in Thy mercy hast entrusted me with the scred treasure for which Thou didst shed Thy Blood with so much goodness, and Who dost command me to preserve it from vice, Depos-
itum custodi, grant me the grace to die rather

than scandalize the least of these little ones who believe in Thee. Grant me to understand well the extent of my duties and the manner in which I ought to exercise my zeal in order to turn to virtue the generation preparing and announcing itself for the Lord. Grant that I may work with all my strength to realize the word of the prophet: "Annuntiabitur Domino generatio ventura." O my God, grant me to concentrate all my care, all my attention, that I may direct all my efforts to this single end which I ought to have in view at this moment. Upon this I shall be judged; and every other object of my zeal which would turn me aside from my functions, would only be a dangerous illusion. This it is which it is important I should understand well; and for not having understood it well enough I repent myself."

In 1824 he left Annonay to enter the Jesuit Novitiate at Avignon. He stayed less than one month and on his return to Annonay was assigned to teach the Rhetoric class. In 1837 he became Director of Studies. Five years later his health, at no time robust, brought about his retirement from the classroom.

Once freed from teaching, Father Tracol's employment was chaplaincy work and little jobs around the College. He replaced sick and absent confreres, helped with the presiding at examinations, and looked after the training of the boys' choir. He was sacristan, librarian, and secretary to the Superior. He spent the time of recreation making long visits to the Blessed Sacrament. From an uneasiness akin to scruples, he rarely heard confessions.

He was a tireless penman and spent hour after hour in writing. For thirty-seven years, as secretary to the Superior, he copied all the official letters, the Rules of the House, programs of studies, examination papers. Everything was in longhand and everything was in two copies, one to send out and one to file. During these years the Constitutions, the Rule, and the Rule for the Novitiate were drawn up, and he would be well occupied copying the various rough drafts, and then in making official copies of the final compilation.

As if this was not enough writing, he began in 1833, a chronicle of current events, in which he noted with great care even the small happenings of the day. Afterwards he completed his chronicle by writing what he knew and what he could learn from others of the earlier history of the College. When a member of the College staff died he wrote the official biographical notice. He kept a diary, an intimate record of his personal life, which he wanted to destroy in his old age and which his director commanded him to preserve.

He not only wrote much, he also wrote well. His numerous manuscripts are remarkably free from erasures and from mistakes in style.

From 1820 to 1825 he was chaplain at the Hospital, then from 1830 until 1847 he said Mass on Sundays at Courdan, a chapel of ease of Notre Dame Parish. During forty years he was chaplain to an orphan asylum. As a chaplain he preached nearly every Sunday. He also preached a number of retreats to Sisters. He disliked large crowds

Jean Antoine Vallon, born at Lafare (Ardèche)
on December 21, Withdrew from the college in
1827 to enter parish work. Died at Lafare on August
13, 1840, suddenly at the foot of the altar as he was
beginning Mass. Buried at Lafare.

Henry Martinèsche, born July 27, 1797. Left
the college with the approach of blindness in 1833 to
become chaplain at Vauclant (Ardèche). Died
Feb. 24, 1864. Made his annual retreat at the college
until his death.

and his ministry was always exercised before small congregations. Self-effacement and a love of being unknown were characteristic of him.

During the last twenty-five years of his life his thin, frail body was equal to but few external works and he withdrew more and more into solitude. They were years of continual prayer and patient suffering. He died on June 3, 1885.

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FATHERS MARTINESCHE & VALLON

Two of the ten Founders did not remain in the Congregation. Of one, Father Martinesche, nothing is known. The other, Father Vallon, came to St. Symphorien in 1800, when he was only a few months ordained. As a teacher he kept strict order and for this reason, instead of having the same class year after year, he was invariably assigned to the class with the worst discipline record. It became a model class in quick time. For twenty-five years he was head recreation master. His presence seemed enough to produce law and order. Of him Bishop Charbonnel wrote, "He was a holy priest, but he belonged to that class of saints feared by those under him."

His personal life was severe and hard. He kept the Rule just as strictly as he enforced it upon the students. Towards 1827 he gave up teaching for parochial work. He died at La Fare, his birthplace, in 1840, after having distributed all his goods to worthy causes.

THE UNITED STATES OF AMERICA, known as the United States, is a country in North America, consisting of fifty states, a federal district, and several territories.

The United States is a large country, covering an area of about 3,800,000 square miles. It is the third largest country in the world, after Russia and China. The United States is also a very populous country, with over 300 million people living there. The United States is a very diverse country, with people from many different backgrounds and cultures living there.

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The United States is a very important country in the world. It is a country that has played a major role in the history of the world. The United States is a country that has been a leader in many different fields, including science, technology, and culture. The United States is a country that has been a source of inspiration for many people around the world. The United States is a country that has been a model for many other countries. The United States is a country that has been a source of pride for many people.

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SUPERIORS GENERAL

Father Actorie

The first Superior General was Father Lapierre, who founded the school at St. Symphorien. The second Superior General was Father Tourville, an Old Boy of St. Symphorien and Annonay. The third Superior General was Father Joseph Marie Actorie. When the Congregation was established in 1822 he was a junior member of the staff of Annonay, and may be considered as one of the first scholastics in the Congregation. He was a relative of the Father Actorie who had been associated with Father Lapierre at St. Symphorien.

As Superior General Father Actorie directed his activities towards completing the formal organization of the Congregation. During the five years that he held office he established the Novitiate as an entirely separate House and wrote a Rule for it, a Rule which remains the basis of the present Rule. He asked for the definitive approbation of the Constitutions, but the Holy See only granted a decree approving the work of the Congregation. The Constitutions were deemed too imperfect and were sent back for revision. At the time of his death he was busy incorporating the suggestions of the Sacred Congregation into the Constitutions.

Joseph Marie Julien Actorie was born on April 16, 1803, in St. Jean-en-Royans, Drôme, France. He was a precocious child. At an early age he manifested a love for religious ceremonies and it was understood that he would one day be a priest. With the view to fostering his vocation he was sent to Annonay. There he was always at the top of his class. As soon as



he had finished his classical course he began to teach. He was ordained ~~in~~ December¹³ of 1826, at the age of twenty-three. In 1827 he was sent from Annonay to Feysin.

Feysin was to be closely associated with his life. He became Superior there in 1831, remaining in office until the House was closed in 1847. During the academic year of 1847-1848 he was stationed at Annonay and charged with the supervision of the intellectual and pedagogical formation of the scholastics. Next he went to the Petit Seminaire at Bourg-St-Andéol as Superior. When it was moved to Aubenas in 1825,⁵² he moved with it. In 1859 he was called back to Annonay to assume the duties of Superior General. He was the first Superior General whose previous interests had been other than the work of the Motherhouse.

He brought to his high office a sense of the wider responsibilities of the Congregation. The welfare of the Congregation was his first thought, but it was not his only concern. He did not neglect the College at Annonay. He was its Local Superior and he formulated the policies of the School. Their execution, he left to others. It was characteristic of him to point out the way, leaving details to his subordinates.

To his position he brought authority. At Feysin he had enough of that quality not only to assure obedience to his own orders, but also to help his teachers with their discipline. Once he complained that Father Tourvieille was sending him teachers who couldn't keep order. "Did he think that Feysin needed only a Superior who



could keep order?" The exercise of authority cost him much agony. He never punished a boy, nor sent one home, without experiencing anguish of mind. However, he never allowed his personal feelings to interfere with his duty.

He was well known as a schoolmaster, but he was better known as a preacher. His oratory was living language, clear, forceful, and precise. His voice was strong, of good quality, and rang with sincerity. Between 1839 and 1850 he was called upon to preach the annual retreat at Annonay eight times. He never once repeated himself. He explained that it would be hard for him to repeat a sermon because he never wrote one out. Instead of sermons he wrote books. In 1846 he published, "De l'Origine et De la Réparation du Mal", a refutation of Lamennais and P. Leroux which was successful enough to need reprinting in 1852. At the time of his death he left in manuscript two unfinished books.

In his fourth year as Superior General he addressed a circular letter to the whole Congregation, under date of January 20, 1863, in which he said:

"After having provided for the most pressing business, we conceived the plan of founding a separate Novitiate, of establishing a Scholasticate, of revising and of completing our Constitutions in order to be able to submit them to the judgment of Rome with the well-founded hope of obtaining the approbation of the Sovereign Pontiff."

When death overtook him, at the age of 61,

only the Novitiate was a reality, the others were still in the embryonic stage. On October 11, 1864, he left Annonay to visit his old friend, Monseigneur Guibert, Bishop of Tours. On his way he stopped at Feysin to visit the novices and to spend the night in a Community House. During his sleep he suffered a stroke. He lingered on for two weeks and then died on the 28th of the same month. He was buried at Feysin, the scene of his first priestly labour and the site of his most lasting work. The work which he accomplished in the five years of his Generalship merits for him a place immediately after our Founders.

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FATHER SOULERIN

Father Soulerin was the first Superior of St. Michael's College and afterwards the fourth Superior General of the Congregation. In these responsible positions his dominating thought was to perform his duty faithfully. Father McBrady, who knew him both in Canada and in France, once reminisced, "Of him I might say that it was not he who invented gunpowder." It was characteristic of Father Soulerin to do his work with as little display of effort as possible. He was not the possessor of a vigorous personality, but he was a man of immense industry.

He was born at Ailhon in the Departement of Ardèche, France, on June 6, 1807. His mother was a relative of Father Tourvieille and she arranged for his entrance into the College at

the age of five. In due time he entered the Congregation. At the age of twenty-one he was asked to teach Philosophy and years later he recalled, with pardonable pride, the fact that 51 out of 54 of his pupils became priests. When he was only a theologian he was loaned to the Archbishop of Lyons to teach in the Seminary which was then very short staffed. His ordination took place on December 20, 1834.

After ordination he taught Rhetoric for two years at Fezin and then was sent to Paris to study for the degree of Licence `es Lettres. He failed in his examinations. His failure was attributed to his wearing clerical garb instead of dressing as a layman. He did no better on a second trial and his career as a graduate student was brought to a close.

He went back to Feysin and again took charge of the Rhetoric class. 1842 brought him to Annonay as Director of Studies. It was a signal promotion and he was looked upon as a coming man. In 1847 he was nearly elected Superior General. Five years later he was sent to open a College for Bishop Charbonnel in Toronto. It was not his first trip outside France; in the summer of 1844 he had visited Italy, and in that of 1845 Belgium and England.

He was chosen for the Canadian foundation because Father Tourvieille had great faith in his young relative's well balanced character. He knew that conditions in the New World were different from those at home and he was fearful lest any rash acts bring harm to the Church or the Community. He himself appreciated the diff-

erences between the two countries and he had no intention of merely transplanting a bit of France. With him went Father Malbos and one scholastic, Mr. Vincent.

They reached Toronto in August of 1852, and were welcomed by Father Moloney and a young Irish subdeacon, Mr. Flannery. The Bishop put them up at the Palace for a few days until their house on Queen Street was ready. Classes began on September 15th with nine students.

The official title of the institution was "Le Petit Seminaire de Sainte-Marie", but Father Soulerin quickly saw that Toronto needed something more than a Little Seminary as understood in France. The scope of the school was broadened to prepare boys for the professions and for the world of commerce. This change made the school eligible for a government grant. The name was changed to St. Michael's College. At the same time it continued to foster vocations and soon there was an imposing list of priests who had made at least a portion of their studies at the College.

At the end of three years Father Soulerin advised the Superior General to enter into a permanent contract with the Bishop of Toronto. Then he effected the civil incorporation of the College and as soon as the College had a legal right to hold property he acquired a site and began to build. He was fortunate in securing an excellent site at Clover Hill, but something more than good fortune was responsible for the fine building that he put up.

There was some criticism of his work. The site was too far out of the city, the building was too large, his plans were too ambitious. He did not remain in Toronto long enough to see the City reach out and pass Clover Hill, but he was called upon to enlarge both the building and the grounds in order to accommodate an ever growing student body.

He was quite modern in his outlook. The curriculum embraced commercial courses, science classes, with for those days a good supply of laboratory equipment, and the familiar classical studies. He appreciated the place of sports in school life and built two handball alleys behind the Church. He made plans for a gymnasium. Football was played, but the feature of St. Basil's Day was a cricket match between boarders and day scholars.

As head of the College he was also pastor of St. Basil's Church. He made it a point to do a good deal of parochial visiting. It was no easy task even if there were only fifty families. They were scattered over a wide territory. When he went out he put a bag full of candy in his pocket and a large boneheaded cane under his arm. The candy was for the children, but no one ever found out what the cane was for. He was never seen to use it, it always remained under his arm. His parish work dates from 1853 when the Basilians were asked to look after Weston. He built a Church there in 1853 and a Separate School in 1856. When St. Basil's Parish was opened in 1856 the mission of Weston was transferred from the Cathedral to it.

To provide for the future of the College and the parish, Father Soulerin began to receive novices for the Congregation and before he returned to France he had the happiness of seeing six of them ordained. He exercised great influence over boys and a number of them followed him back to France to continue their studies under him, and to later join the Community.

In view of the excellent prospects for vocations he attempted a second foundation at Sandwich in 1857. It came to naught because Bishop Charbonnel did not want to let any priests go from his diocese. In 1863 he was able to accept Owen Sound from the Bishop of Hamilton. When he took it he intended to do more than help a friend in the hierarchy, he had in mind a Novitiate which would be quite separate from St. Michael's College.

Amid the ups and downs of his pioneer work Father Soulerin displayed a remarkable equanimity. He was always the same. Neither success nor failure made any difference in him. He always did his best and did it for God alone.

His characteristic virtue was loyalty to the truth. Late in life he was able to say, "I have no memory of ever telling a lie, even as a child." In his dealings with boys, if a boy told the truth plainly under circumstances that opened the door for quibbling, he scarcely ever punished.

His frankness was joined to ^{sound} judgment, and the combination made his advice much in demand. He was Vicar General to Bishops Charbonnel

and Lynch of Toronto, Bishop Pinsonneault of London, and later to the Bishop of Viviers. Bishop Farrell of Hamilton was a close friend, and Bishop Guigues of Ottawa often came to Toronto to consult him.

He never sought friendship, but once men came to know him they experienced an increasing attachment towards him. This was especially true of his students. When the time came for him to return to France the parting from the numerous friends he had made in Toronto almost broke his heart. Father Ferguson, who was one of his first pupils and decidedly his favourite, has left this record of the Superior's feelings:

"I well remember one evening about a month before his departure he came into my room after prayer, and when, contrary to his custom of withdrawing promptly at 9:45, he kept on sitting, or after rising up sat down again, I asked him if he were ill.

"No", he said with a great effort to be calm, "But I want to tell you a secret which I want you to promise to keep." Then looking out straight before him he went on:

"I have been thinking of it, and I cannot stand this parting from you all. It will kill me, and it is very disedifying to see a priest of my age yielding so much to natural feeling. Here is my plan. I will have my things sent on quietly a day or two before, and then I will slip out myself before any of you are up in the morning."

And when he came this far, and said looking round, "Oh my dear friends, I loved you all dearly," his whole frame was convulsed with grief and I had literally almost to carry him to his room. Of course I broke the secret and his plan came to naught, but at what expense to himself. For the last ten days he had to keep to his bed most of the time, and at last the doctors strictly forbade any one to be admitted to say goodbye."

To cloak his feelings on reaching Annonay, he adopted a casual manner and completely spoiled the elaborate reception arranged in his honour. Immediately after his arrival he went to greet the assembled students without taking time to change from his American travelling clothes to the familiar soutane. To them he presented a strange sight. They ~~made~~ him a flowery speech of welcome, he contented himself with a brief reply. The students were plainly disappointed at not getting an eloquent and stirring answer to their address. The to cap it all he ruined the customary holiday by refusing to allow the band to head their walk that afternoon. It had been the custom for several years, but he knew nothing of it, and he was determined not to make changes on his first day back.

If he did not change things on the day of his return, or even in the first year, he did not wait much longer. In 1867 he purchased Sacred Heart Convent in the suburbs of Annonay and moved the College to these more suitable quarters. He purchased adjoining land to provide adequate recreation grounds. He built a gymnasium and brought city water out to the new

location. He revised the curriculum and modified the rigorous discipline in force at the school. Some of the older priests shook their heads at this Americanization and more than once made him wish that he had never left America. He found it prudent to leave the actual running of the College in the hands of Father Malbos, who had been his bursar in Toronto, and whose good-nature made the changes more acceptable.

He was always interested in news from America and was delighted when visitors came who could give him first hand information. His old friend Bishop Farrell of Hamilton stopped at Annonay for a few days on his journey to Rome for the Vatican Council. While there he blessed a new Cemetery on the recently acquired site, and presided at the transfer of the remains of deceased teachers from the old cemetery.

Once the College was settled in its new buildings and the innovations he desired effected, Father Soulerin withdrew more and more from the management of its affairs in order to devote his time to the interests of the Congregation in general. In 1878 he had the Constitutions printed for the first time. To the French text he added some prayers of Rule, Father Actorie's circular letter of 1863, and one of his own.

He died at Annonay on October 17, 1879. During his Superior Generalship the Congregation reached its peak in Europe, and in America grew enormously. Assumption College and Assumption Parish were taken over. Anherstburg was confided to the Congregation. St. Michael's College and St. Basil's Church were both enlarged.

Father Adrien Fayolle, fifth Superior General, died at Annonay on July 29, 1898, in his 61st year. Of him his successor, Father Noel Durand, wrote:

"It would be unpardonable on my part were I, in my first official communication to you, to neglect paying to my revered predecessor the tribute of homage due him, whilst at the same time expressing my sincere regret at his departure. ... It is but fitting to bring before your minds his administration of 19 years ...

"You need not be told how in the exercise of his high and delicate functions he ever manifested an ardent zeal, a surprising activity and an admirable abnegation; how twice within the 19 years, he crossed the vast Atlantic to bring to our confreres of America the encouragement of his paternal affection and the counsel of his wide experience; how several times he visited the Holy City to lay at the feet of the Sovereign Pontiff the homage of his filial submission; how in trials the most painful for a Superior he always showed a calm and resigned countenance and an indomitable force of mind. I need not remind you how he succeeded by his tact and skill in safeguarding our Institute from the disastrous effects of the fiscal persecution, and the hampering intrigues of government; lastly I need not tell you how he laid the foundations of several important houses in France, in England and in America which give us every assurance of prosperity for the future.

"The dream of his life - a fitting crown of his many labours - was to obtain the final

approbation of our Constitutions, thereby to insure our Institute that stability which it has been seeking for nearly a century. To attain this end he had a copy of our Constitutions translated into Latin and submitted to the Sacred Congregation of Bishops and Regulars. A few slight changes in this new edition caused among certain of our confreres some misunderstanding, which, thanks be to God, is now set aright.

"Our Constitutions, after being submitted to a severe test by Holy Church, were found to be as yet too imperfect and not enough in harmony with those of other Institutes to be given the final approbation of the Holy See. They were therefore returned to us to be remodelled and corrected. Accompanying them were numerous and valuable animadversions of the Sacred Congregation of Bishops and Regulars. The most important of these was that which, while suppressing our Vow of Poverty as it formerly obtained among us, imposed upon us the same vow as is observed by Religious Orders. This sentence was the death blow to our Institute, or at least an opening to innumerable difficulties.

"Our revered Superior understood its significance immediately, and from that time all his efforts were directed towards warding off this mortal blow. It took two years of long and painful parleying to obtain the withdrawal of this animadversion, and permission for us to adhere to the Vow of Poverty as laid down and practiced by our Fathers. Without entering into details, let it suffice to say that in this long and tedious work our Superior General has deserved well of our Institute."

TO GIVE HIM A ^{FAIR} →

Father Fayolle's visits to America were made in the summers of 1883 and 1889. They gave him first hand information on the progress of the Congregation in the New World and led to the establishment of a Canadian Province in 1883. However, they were not long enough in duration ~~to give him a full~~ understanding of local conditions and he issued a few regulations which interfered with the growth of the Congregation here. The most important of these was one which forbade scholastics to attend the University of Toronto. It resulted in the immediate loss of a few subjects, and meant that for many years the only Basilians with academic degrees were those who had obtained them before going to the Novitiate.

The future of the Congregation was indeed dear to his heart, and he opened the Beaconsfield Novitiate in 1883 and the Toronto Novitiate in 1892. He did not succeed in solving the problem of a Scholasticate beyond letting the Canadian Province open one in the Novitiate House where scholastics could spend two or three years of their course of studies.

The Latin translation of the Constitutions, which he caused to be made, was printed in 1894. After examination of it the Sacred Congregation of Bishops and Regulars, in a letter dated June 22, 1897, asked:

1. That the Vow of Poverty be changed.
2. That everything opposed to the common life be stricken from the text.
3. That the constitution of the General Chapter be changed to include more elected delegates.

4.

4. That the office of Vicar General as then understood be abolished.
5. That the authority of the Superior General being exorbitant, ~~he~~ should be restricted.
6. That the cases where the Superior General required the deliberative vote of his Council be explicitly set forth.
7. That the respective powers of Local Superiors and Provincials be clearly determined.

Other changes were also suggested. Father Fayolle and his Council did not judge it opportune to introduce them all at once. He immediately took up the first and was answered on May 4, 1898, that if the Community wanted to retain the old Vow of Poverty it must rank as a Society, not as a Congregation. He lived only a few months after this reply was communicated to him. It and the other changes were left for his successor to deal with.

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FATHER DURAND

The sixth Superior General, and the first to be elected for a term of years instead of for life, was Father Noel Durand whose years of office extended from 1898 until 1910. Three years after his election he made a general visitation of the Houses in America. On this occasion his piety and evident ability made a deep impression on the confreres here.

Born on December 25, 1845, he was ordained on March 4, 1871, and elected Superior General



on September 17, 1898. The first problem to engage his attention was the revision of the Constitutions. After examining the matter he felt that the revision could not be proceeded with at the moment. To the members in Canada and the United States he wrote in 1905:

"Two obstacles opposed the approbation: 1st the Vow of Poverty as made in our Community, and of which the terms are wanting in precision and clearness. We have reason to believe, however, that if we could clearly determine the question of Casuel (i.e. money received for Sunday work and the like), we would finally obtain approbation under the same title as other Communities, who, like ourselves do not make the absolute Vow of Poverty. 2nd. The want of religious and sacerdotal formation of our young confreres. It was observed to Father Marijon that if your Novitiate was conducted in conformity to the Rules of the Church, it was not so with your Scholasticate. *

"Rome exacts the observance of the admonitions addressed to the Community, the 30th of April, 1879: Ut constituatur domus dictus Scholasticus, in qua alumni Pii Instituti studia, quae ecclesiasticis personis sunt propria, probe edoceantur."

Father Durand, and most of the French priests, did not want to change the Vow of Poverty; the staffing and financing of a Scholasticate was a problem that could not be solved either in America or in France; and the question of approbation rested.

During his term of office, French law dissolved all Religious Communities. At the close

of the academic year, 1902-1903, Father Durand wrote to America, under date of June 1, 1903:

"We preserve the firm hope of re-establishing our Community at some future date known to God alone. The obligations essential to the Religious Life still exist and continue to be in operation, namely, the vows, and the exercise of authority in the hands of those who have been law-fully invested with it, at least until the expiration of their term of office. Be not uneasy, therefore. You are not abandoned by the Community; the ties which unite you to your brethern in France, and reciprocally, exist always, thank God.

"You ask, undoubtedly, with anxiety, what shall become of the confreres whilst this trial lasts? A small number, two or three only, have asked to cross the seas and seek refuge with their American brethern, where, I entertain the sweet conviction, they will be received with open arms like poor exiles. They bring you the concurrence of their entire devotedness and goodwill. Others, ~~the~~ most aged and infirm, will retire to their families, where, in solitude and prayer, they await better days; the greater number will be engaged as auxiliaries in teaching establishments where they are willing to employ them, or even in the parochial ministry, as soon as the Bishops will be able to offer them a means of gaining their livelihood.

"As to myself, my dear confreres, I shall retire to the bosom of my family, where I shall be more at liberty to occupy myself with the poor dispersed brethern without ceasing to direct

your special affairs. Perhaps you would desire the Superior to fix his residence in your midst; this also would be his own ardent desire, but the Congregation is not canonically dissolved, it is simply dispersed by the force of events and for a time which, I hope, will not be long. I could not therefore, without failing in my essential duties abandon our unfortunate brethren in France. I must interest myself in their lot, at least until such time as they shall have found a suitable position. Besides, I think your affairs will not suffer anything on account of the existing state of things. I shall continue to occupy myself with you as before. The members of the General Council, being not far from me, may be assembled as often as necessary, and in as much as circumstances will exact, in conformity to the spirit and letter of our Constitutions. It will be easy for you to correspond directly with your Superior; on the other side your Superior will be most happy to hear from you from time to time. Only, our correspondence will be inspected, and for this reason, I earnestly recommend you, from the 1st of July, to be good enough to address all your letters under double envelope to my brother, Eugene Durand, Beaconsfield House, Plymouth.

"My brother will see that they reach me safely and without being opened. By this means the letters will be delayed only two days more than the time they usually take to reach me. My replies will not even meet with the same delay."

To some in America this policy amounted to letting the Congregation die out in France.

Respectful representations were made, but the Superior General adhered to his policy. When his term of office expired in 1910 the Basilians in America outnumbered those in France; when he died in 1922 the youngest member of the elder Province was fifty-one years of age. Father Durand died on Easter Sunday, April 16, 1922. At the time of his death he was Provincial of the French Province.

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FATHER MARIJON

The seventh Superior General, and the only one to resign before the end of his elected term, was Father Victorin Marijon. He was elected by a General Chapter held at Geneva in June, 1910. It was the first Chapter for elections held since the passing of the French anti-clerical law of 1903 and, taking cognizance of the legal disability which the Congregation now suffered in France, it chose as Superior General a confrere whose residence was in America. Father Teehy was chosen First Councillor by this Chapter. The other Councillors were Fathers Grand, Renaud and F.X. Granottier.

Father Marijon was born in France on July 5, 1851. As a scholastic he showed great promise and he was ordained at the age of 23, on September 19, 1874. He taught Rhetoric at Annonay until 1884 when he was appointed Master of Novices at Beaconsfield, England. Of his career there, one of his novices, Father M.V. Kelly, has written:

"From 4:30 a.m. to 9:30 p.m. he was always at the service of his position ... giving all

the conferences, invariably making the morning meditation and particular examen for the novices, as we see the preacher doing during the annual retreat, often substituting an exhortation for the whole or a portion of the spiritual reading.

"In Father Marijon, as Master of Novices, that which above everything else assured so complete an influence over the lives of those committed to his care was the unbounded confidence his personality inspired. It seemed impossible to live with him and feel otherwise. His example, his manner, his disposition, his kindly interest in what concerned others, in the little happenings on which they set a value, his readiness to be at their service, whenever called upon, above all his truly apostolic spirit, were irresistible ... With a choice among the eight or nine priests on the Novitiate and College staffs, practically everyone made him his regular confessor ... Every novice recalls that fortnightly visit to his room for direction, with feelings of deep gratitude and tender regard. Many a fit of despondency, a persisting discouragement, a harrowing scruple, and oppressive worry that still survived a long day of keen and bitter struggle, vanished completely and forever during that fifteen or twenty minutes in the big easy chair before that little grate fire ... There was sympathy and counsel, there was consolation and relief."

When a novice became excited at Beaconsfield Father Marijon would counsel him, "Take things as there are." Even in his later years, when he had mastered English, he never varied the wording of this piece of advice.

In the summer of 1889 Father Marijon was absent from the Novitiate for some months while he accompanied Father Fayolle on a visitation of the American Houses. Next year he was named Provincial for America.

He took his new duties seriously, writing circular letters and compiling Books of Custom. As Provincial he borrowed from the tradition of Annonay where the Superior General was also Local Superior of the College. He lived at St. Michael's College and took to himself many duties previously exercised by the Head of the College. Priests had to come to him for their permissions. Father Grand was appointed Provincial in 1907 and from that year until 1910 Father Marijon was back at his old post of Master of Novices. In 1910 he became Superior General.

During the four years that he was Head of the Congregation, domestic differences over the rights of the Superior General, the Provincial, and the Local Superior came to a head. These differences arose partly from a lack of precision in the old Constitutions, and partly from the personalities involved. Father Marijon was a mild-mannered man and a pious priest, but he was jealous of his rights. He believed that the course of studies and the annual appointments of the scholastics should be determined by the Superior General. When he was Provincial, Father Fayolle, and later Father Durand, had given him a free hand in the government of the Province in the New World. He was in full charge of the formation of junior members. As soon as he became Superior General he denied a like

freedom to the new Provincial. His reason was that he felt the Congregation needed the immediate supervision of confreres raised in the traditions of France.

One of the first acts of his regime was to obtain from the Sacred Congregation of Bishops and Regulars a decree, dated July 28, 1910, dividing the Congregation into a French Province embracing all confreres with their residence in Europe; a Province of Toronto which took in the English-speaking Basilians; and a Vice-Province of Detroit whose membership was made up of all the French and French Canadian confreres in America and whose territory included Texas. This splitting of the American division of the Congregation along racial lines was not satisfactory to the English-speaking Basilians and they appealed to the Holy See.

The appeal resulted in the appointment of an Apostolic Visitor, Father Schwartz, C.S.S.R., who modified the decree by establishing a Canadian Province and an American Vice-Province. The basis of his division was territorial and not racial. At the same time he outlined a procedure to be followed by members who wished to transfer from one Province to another. This was something the earlier decree had not provided for. The member would petition the Superior General, who would thereupon seek the advice of the Provincial a quo and ad quem. Before replying the Provincials were obliged to take a deliberative vote of their Council. After he had their answers the Superior General was directed to act in accordance with justice and charity in each individual case.

Father Schwartz's decree was dated December 8, 1910, but never came into force. The number of Basilians in America was not large enough to require two Provincial administrations and the plan for a Vice-Province was put aside. There were other difficulties besides the question of dividing the community in America into Provinces, and to inquire into them the Apostolic Delegate appointed Father Francis Xavier Renaud, S.J., as special visitor on August 30, 1911. Father Renaud did not issue any special decrees, he gathered information and sent it on to Rome.

After Father Renaud's report was received, the Holy See on November 20, 1912, ordered a General Chapter to meet in Rome in 1913 for the purpose of putting an end to ambiguities in the Constitutions. This Chapter was held in May and was presided over by Monsignor Cherubini who was there to help the members bring the Constitutions into conformity with recent Church legislation. Even this Chapter failed to settle all the differences concerning the rights of the Superior General, the Provincials, and the Local Superiors, and on May 25, 1914, Father Marijon resigned his office. After his resignation he continued to live at St. Anne's until the summer of 1921, then he returned to France. At the General Chapter of the French Congregation, held on August 12, 1922, he was elected First Councillor.

Father Marijon returned to France because he felt that it would be of more service to his confreres there and they came to look upon him as a second Founder. Early in November of 1929 he wrote a letter to Father Player telling of his activities and revealing his interest in the Con-

gregation in America:

"Villa St. Louis
Piani di Borghetto
Vintimiglia, Italy.

My Dear Father Player:

Your kind letter reached me here, at our Novitiate, where I am since the 14th of September, helping our confreres, (especially Fr. Guigon) who are kept very busy in the five French boarding schools of young ladies, here at Bordighera.

Our first novice was ordained priest on the 21st of September by the Bishop of Vintimiglia and he has returned to the French Seminary in Rome for a couple of years more. We have another scholastic at St. Sulpice in Paris. Likely in a year or two, we shall have our Scholasticate, at St. Joseph's Annonay: this house is located near the College and we have fixed it, to be a residence for the Superior General, his Counsellors and our students. It is there that I will stay myself, and where I will go next March.

Soon I will be in Rome to present our Constitutions to the Sacred Congregation of the Religious. The journey from here is not very fatiguing, but hard enough for an old man of 78. However, I hope that Our Blessed Lord will grant to me a sufficient amount of health and courage to carry out my program, which is not of easy execution, but which is ~~best~~ ^{best} to procure God's glory and then surely to receive all the blessings and graces we need.

I hope that your journey back to Canada has not been too hard on you and perhaps has been of benefit to your health.

Kindly remember me to our confreres; the American portion of St. Basil's Community is still dear to me. I have spent 31 years of my poor religious life in their midst, and I am glad to hear that they are so prosperous. I recommend to their prayers our own Community. Its reconstruction is not an easy affair, but it seems to me that God's blessings are with us and we feel confident that soon we'll be able to resume our chief work, the education of young clerics in Little Seminaries. Father Guigon thanks you for your kind souvenir of him and of his brother Régis and sends you his best regards.

In union of prayers I am always

Yours devotedly in Christ

V. Marijon.

This letter was postmarked November 11th, the very day that Father Player landed in Montreal expecting to be met by Father Forster. While waiting for the ship to dock Father Forster had fallen unnoticed into the water and drowned. The shock did irreparable damage to Father Player's health and Father Marijon's kind wishes were not realized. To Father Marijon himself less than two years of life remained. He died on October 21, 1931.

* * * *

When Father Marijon resigned the office of Superior General, Father James Francis Player, the First Councillor, became head of the Congregation. His official title was "Acting Superior General", but because his interregnum lasted eight years, 1914-1922, he is usually looked upon as being the eighth Superior General.

Father Player was regarded as being above taking one side or the other in disputes and after his accession to power the misunderstandings that had preceded Father Marijon's resignation quieted down. The outbreak of the War of 1914-1918 prevented an early meeting of the General Chapter. In 1920 Father Player visited Rome and, acting on instructions received then, he summoned a General Chapter to meet in Toronto on June 14, 1921.

This Chapter was never held. The Province of France, in a Provincial Chapter, March 31, 1921, expressed dissatisfaction with the proposed composition and site of the Chapter. On April 16th they wrote to the Congregation of Bishops and Regulars setting forth that they were now old men, unable to make the journey to America, and asking that the two Provinces be erected into independent Communities. They were answered that the Holy See would require the consent of both Provinces to any separation.

A letter proposing separation was addressed to Father Player on June 30, 1921. He communicated the suggestion to Father Forster who consulted the leading members of the Province of Canada. They were favourable to the suggestion. On July 15, 1921, the Provincial Council approved

it. On September 9th of the same year the Sacred Congregation of Bishops and Regulars expressed its willingness to issue a formal decree as soon as the terms of separation had been arranged.

The two Provincials, Father Forster and Father Noel Durand, arranged suitable terms by correspondence. The French Province promised to give the Canadian Province all records belonging exclusively to it, and to furnish an authentic copy of all documents affecting both Provinces. The Canadian Province agreed to pay the French Province \$12,000 as compensation for all expenses made in favour of Houses in America. Members of the French Province who were in America were permitted to return to France if they so desired. Only Father Marijon availed himself of this, Fathers Grand, Aboulin, and Vaschalde decided to remain.

The Holy See approved the articles of separation and on June 14, 1922, divided the Congregation into two separate Communities, each with its roots in the old. On August 12th a General Chapter of the Priests of St. Basil of Viviers elected Father Jules Giraud as Superior General and Father Marijon as first Councillor. In accordance with the provisions of the decree of separation Father Player called a General Chapter which met at St. Michael's College under the presidency of the Most Reverend Pietro di Maria, Papal Delegate to Canada. On August 16th Father Forster was chosen Superior General of the Congregation of Priests of St. Basil of Toronto, and Father Player's long interregnum came to an end.

Father Player was born at Weymouth, England, on May 4, 1870. He came to the Congregation as a vocation from the College of Mary Immaculate at nearby Beaconsfield. He was too late to be received at the Novitiate there, it was closing that year, and therefore he was sent to Toronto where he was received with the first class in the new Novitiate. He made his first vows on September 18, 1893, and immediately returned to Plymouth to teach in the College there. He made his Theology at Annonay and was ordained there on September 24, 1898.

In 1901 he was appointed Superior of St. Mary's Seminary, Laporte, Texas, a position he had to resign shortly because of ill health. He moved north to Toronto and was assigned to Holy Rosary Church. It was to be the scene of most of his priestly work. Tall and impressive looking, friendly and at the same time a reserved English gentleman, the people liked him immensely. He and his old horse "Jim" were affectionately known for miles around. The horse sometimes kept better track of time than its master and if Father Player prolonged a visit unduly, "Jim" was apt to amble off home.

He was noted for the length of his prayers and some of the parishioners called him "Father Prayer". He was likewise noted for his love of statues. During his years at Holy Rosary he literally filled the Novitiate Chapel with them. Once he nearly had a heart attack when a novice picked up a statue and carried it around the Chapel while another novice dusted the niche. He was afraid to say anything, just then, for fear the culprit might drop the statue.

Looked after St. John's, Boston, about 1907
Built St Monica's Church, 7 route. 71. Brought.

* Fr. Forster told me that he
suggested to Fr. Player not to repeat
the ~~character~~ ^{character} up of St Basil's
with Statues as a ^{figure} ~~statue~~ ^{group} ~~statue~~

When Father Player was assistant in Holy Rosary, he established St. Clare's Parish as a Mission to look after the people in the west end of the district. After Father Teefy's death in 1911 he became pastor. On February 8, 1913, he took over another of Father Teefy's posts, that of First Councillor. After the separation of 1922 he was chosen a member of the General Council. In the same year he was named pastor of St. Basil's Church. During the three years that he was in charge of the parish he began putting statues on the pillars* of the Church. In 1925 he was named Spiritual Director of the Novitiate. He died there on March 1, 1931.

The promise of Father Player's first years was not fulfilled when his health failed him as a very young man. He suffered from a heart condition and from stomach ailments that made him very hard to work for. He became very fussy about little things and at the Novitiate many a novice put in hours arranging and rearranging the decorations of the sanctuary before he would be satisfied with them. This stomach trouble made responsibilities very hard on him. Several years before his death he suffered another heart attack which made his last years one long illness.

* * * * *

FATHER FORSTER

Father Forster was the ninth Superior General and one who was in every sense of the word a "Second Founder". The Constitutions, the Rule, and even the spirit of the Congregation felt the impress of his initiative.

* His mother was Irish - Wicklow

He was an exceptional man from birth till death. He came of a farmer's family of twenty-one children, being born on his father's farm near Simcoe, Ontario, on May 16, 1873. His father was a younger son in a North of England family of considerable local standing, and when Frank was a boy one of his uncles went back to the ancestral village to take up the duties of local squire.* At the age of seventeen the future Superior General entered the class of '94 at Assumption College and from the beginning to the end of his course won every prize in every subject.

His career at Assumption pointed to the priesthood and when his class graduated he remained on as a Church student, wearing the cassock and teaching junior forms. Nobody was surprised when he went to the Novitiate. When he signed the register after his reception of the habit, September 8, 1897, he made one of his rare uses of his first name writing his signature as Robert F. Forster. To his companions and to his teachers he had always been, and always remained, Francis Forster. He was ordained on June 30, 1901. Of his twenty-eight years in the priesthood, only two were spent as a simple member in the ranks. When Father Nicholas Roche was sent to Texas in 1900, Father Forster was taken out of the Scholasticate even before his ordination to teach Belles-Lettres at St. Michael's College. He continued on the staff until the summer of 1903 when he went to St. Basil's College, Waco, Texas, as Superior. In 1907 he moved up from Waco to Assumption College.

As the thirty-four year old head of his Alma Mater he was confronted with two problems:

one of discipline, and one of finances. He firmly enforced the Rules of the House and the boys who would not obey them were sent home. The Rhetoric class had fallen into the habit of asking for a holiday for the whole school on the least provocation. He did not long put up with that. One morning a delegation came in as usual. He listened to their request, stared thoughtfully at his newspaper, puffed on his pipe, then broke an embarrassing silence:

"The answer is No, gentlemen. And if the Rhetoric class does not show more judgment in asking for holidays, I shall ask another class to represent the School. Good morning, gentlemen."

The other problem was the debt on the newly erected chapel wing. He was able to pay it off and then to undertake a badly needed residence wing and gymnasium. They went up in 1914 under his close personal supervision. He did not actually watch the laying of each individual brick, but he was around so much that the workmen gave him credit for coming close. Everything connected with the building trades simply fascinated him. He soon acquired a reputation for sound views on building plans and methods of construction. In 1917 he put up a badly needed central heating plant. He improved existing buildings. During his time electricity replaced gas for lighting. All his building and remodelling was carried out under severe financial restrictions and he was not able to indulge his taste for architecture. His buildings were extremely plain, but serviceable.

Father Forster was much more than a man of practicalities in material things. He was also a sound educator. As head of Assumption College he changed the curriculum in the High School Department to prepare students for Matriculation examinations. He was at his best meeting students during the first few days of each new school year. His official interviews gave the boys a feeling of standing in right with the Superior, while parents and parish priests were delighted with the attentive hearing that he gave to their recital of a boy's good qualities. Actually he preferred to size up a boy for himself and if the interview took place in the afternoon his mind frequently wandered off to the ball game in Detroit.

A day or two after school opened he might be seen in the yard, greeting each boy by his first name and saying something about the boy's home town. The more observant students remarked how good his memory was. They did not realize that it was helped out by an intensive study of the registration list. During a year a boy would have occasion to visit Father Forster's office three or four times. He was received courteously, but somehow got the impression that the less he saw of the Superior in his office, the better it would be for him. This impression was confirmed by the unfortunates who had to see him.

Talents such as his for the management of men, boys, and material things were too valuable to be confined to one House of the Congregation. In 1916 he was elected Provincial. He continued to hold the Superiorship of Assumption until 1919 when he moved to Toronto to devote all his time to the affairs of the Congregation.

To the office of Provincial he brought a point of view that had been absent from the Councils of the Congregation for more than half a century. Where Fathers Fayolle and Durand had worked to obtain from the Holy See dispensations from the general law of the Church, Father Forster deemed it necessary to bring the Congregation into conformity with the regulations governing all Religious. It was a return to the spirit of Father Acton and his predecessors.

The new Code of Canon Law appeared during his first year in office and he became a student of Canon Law. It was easier for him to talk about the importance of conforming to Canon Law, and to oppose requests for dispensations, than it would have been a few years earlier, but he did not escape criticism. When it arose his personality did much to make his views acceptable. From his youngest days he had been easy to talk to ; there never seemed to be any barrier between him and the youngest confrere. He always had time to talk things over with those who came to his room. He was patient in his explanations. He never appeared to dominate. He simply stated his case so clearly that those who began by differing with him, had to end by accepting his position as the only one tenable.

His studies in Canon Law convinced him that Rome would not approve our Constitutions as a Religious Congregation until they included the simple Vow of Poverty without any qualifications. Up to this time unordained members had received a fixed sum, \$80.00, annually for clothing, books, and other personal expenses. Ordained members received the same amount and were allowed to

retain their Mass stipends. This practice originated when the Mass stipend in France was twenty-five cents and in Canada fifty cents. Neither class of members had to get special permission to spend this sum, nor to dispose of personal gifts. As most of the members used their "surplus" to help their families, especially in the education of younger brothers and nephews, they were actually living as poor men. Hence it would entail no great personal sacrifice to observe the Church's requirements for the simple Vow of Poverty.

After his election as Superior General in 1922 Father Forster called the attention of the General Chapter to the Vow of Poverty. He told the capitulants that it was a case of choosing between the status of a Congregatio Religiosa and that of a Pia Sodalitas. He urged the adoption of the change necessary in our practice and Constitutions to get Rome's approval as a Religious Congregation. He pointed out that it was not so much a matter of spending less, but rather that members would be able to dispose of nothing without permission. The Chapter accepted his recommendations and wrote into the Constitutions the simple Vow of Poverty without any qualifications. This change affected only the Basilians in America as the two Provinces had become by mutual agreement and Rome's approval two distinct organizations, two months earlier.

The change was such that the Holy See would not let it be adopted by a mere majority vote, every member must have a free choice in the matter. During the year 1922-1923 Father Forster visited the entire Congregation and explained the change. For the most part he met with ready

* All votes but one were for his re-election.
He did not expect such. He was
emotionally stricken and left the chamber
He took the full time allowed by
the Conventions to consider re-acceptance
of the Generalship. Under the urging
of John Cushing and others he formally
submitted. - - J. W. House

acquiescence. The change came into effect at the close of the Priests' Retreat in 1923. On the last night of the retreat Father Forster, as Superior General, and Father M.V. Kelly, as First Councillor, took the new vow before the assembled Community. Other members who wanted to bind themselves by the new vow were asked to put their name on a slip of paper and drop it in a box at the back of the chapel. That would be their taking of the vow. There was not other public ceremony. A few confreres who still hesitated took it later by expressing their intention to the Superior General.

Members who did not wish to take the new vow were given the choice of remaining on under the old one, or of leaving the Congregation. Three: Fathers Vincent Donnelly, Albert DuMouchel, and Thomas Heyden, elected to remain under the old vow. Nine: Fathers Charles Coughlin, Thomas Hayes, Albert Hurley, Ernest Pageau, John Plomer, Francis Powell, William Rogers, Patrick Shaughnessy, and John Sheridan, left to join the secular clergy.

Once the new vow was adopted Father Forster strove to find a formula which, without compromising it, would retain as much of the previous practice of the Congregation as was possible. During his first term of office, 1922-1928, he went over both the Constitutions and the Rule carefully to bring them into full conformity with the regulations governing Religious Congregations. His changes were accepted by the General Chapter of 1928 which also elected him to a second term. *

This motivation was primarily recreation
and relaxation of the hands.

During his first term of office he settled the Scholasticate in buildings of its own. Established in 1894, it had been housed in the Novitiate, in buildings of St. Michael's College, and of Assumption College. Early in 1926 he purchased the old Infants' Home on St. Mary Street and at once set scholastics about remodelling it. How he enjoyed supervising and assisting in the work! At the same time he began to train a staff to teach in it. In September of 1929 he required part of the lectures in Dogmatic and Moral Theology to be given in Latin. He himself taught Canon Law.

The Scholasticate was a very important House in his eyes. He took recreation with the scholastics in order to estimate their capabilities. When they were playing billiards he would deliberately plague them to see if they would become annoyed. While he lived the back yard of the Scholasticate was a beautiful green lawn, well tended, with two built up flower beds in the centre. It was made to be looked at, walked upon, and occasionally played upon when the game was such as could be played while wearing a soutane. He had other plans which would have provided for outdoor sports, but did not live to realize them.

In his time the Congregation experienced a marked increase in vocations. When he became Provincial in 1916, there were twelve scholastics. When he died in 1929, there were just under one hundred. This ~~increase~~ has been attributed partly to the change in the Vow of Poverty, and partly to his policy of accepting large numbers of candidates with High School graduation instead of suggesting that they finish a University course before going to the Novitiate.

He was eager that the business side of
the project be considered - 2000 acres

1927 according to Father C. Dillon

2x. 2000 acres - Superior - 2000 acres

Father Forster was forward looking in educational matters. He was of the opinion that the rising cost of education would make it necessary for a Diocese to look after the financing of new schools, leaving to Religious Communities the provision of the staff. He made it a point to give scholastics a sound pedagogical training in order to have qualified teachers in our schools. He was aware of the necessity of graduate training for College professors and tried to send away one or two priests each year for advanced degrees. When Father Carr broached the question of an Institute of Medieval Studies for St. Michael's College he wholeheartedly backed the project.*

In 1928 he opened Catholic Central High School in Detroit, and in ~~1929~~ he sent a group of priests to teach in Aquinas Institute, Rochester. The preliminary negotiations for this foundation had been all made before Father Forster went to Rochester. He was met at the station, driven out to the school, shown the house where the priests would live, and then taken to meet the Bishop. Everything had been satisfactory and he signed an agreement whereby the Congregation would supply Aquinas Institute with a group of teachers. Once he had finished with the Bishop he took out his watch and asked to be driven to the station. He could just catch the afternoon train back to Toronto. The Superintendent of Education asked him to stay a few days and go over some minor points. Father Forster insisted that his companion could look after them, he wanted to get back home. He never was away from the Curial Residence any longer than was absolutely necessary.

Father Forster practically lived at a typewriter. He typed all his own letters and handled most of the Community business himself. He attended to the details connected with admission to the Novitiate. Once an application was favourably acted upon he wrote to the candidate:

"Your application to enter our Novitiate this summer was laid before the General Council this afternoon, and I am glad to be able to inform you, a favorable decision was reached. If you will be good enough to get certificates of your baptism and confirmation, then mail them to me at the above address, I will secure the other necessary papers. Kindly let me know if you can be ready to begin your Novitiate on the evening of September 2nd next."

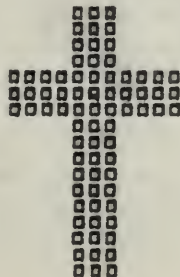
He filed every letter sent to him, and kept a carbon copy of every letter sent by himself. His correspondence was voluminous and it took a long time to go through his papers after his death.

His death came about in a manner characteristic of the man. He had promised to meet Father Player in Montreal on November 11, 1929. Father Player was returning from a visit to relatives in England. Father Forster left Toronto a few days before this date in order to visit a confrere who was recovering from consumption in a sanatorium that could be easily reached from Montreal. From this work of mercy he returned to Montreal and after arranging for rooms in a hotel went down to meet Father Player. To remain quietly with a crowd when there was a chance to slip out onto a wharf and watch the berthing of a ship from close quarters was simply not in Father Forster.

He left the crowd in the waiting room, and although his eyesight had been giving him a good deal of trouble, went out into the darkness. Venturing too near the edge of the wharf he fell into the icy cold water. In the confusion of the ship coming in, any cries of his for help went unnoticed.

For a few days his disappearance was kept quiet in the hope that he might turn up, then the matter became a public mystery. He was reported seen in England, and in various parts of the United States. Those who knew him well asked the authorities to look for his body in the water about the pier. They were answered that it would be useless, if he had fallen in, the currents of the river would have washed his body far down stream.

All winter the Congregation was kept in suspense as to his fate. Early in May his body floated to the surface of the St. Lawrence River within a couple of hundred feet of the pier from which he had fallen. It was brought to Toronto and after a Funeral Mass in St. Basil's Church was laid to rest in Mount Hope Cemetery on May 12, 1930.



PROVINCIALS IN AMERICA

The Basilian Houses in America were organized into a separate administration by Father Fayolle during his visitation of 1883, and, after due trial, were canoncially erected into the Province of Canada in 1910. The Provincial Superiors have been: Father Charles Vincent, 1883-1890; Father Victorin Marijon, 1890-1907; Father Pierre Grand, 1907-1910; Father Daniel Cushing, 1910-1911; Father Nicholas Roche, 1911-1916; and Father Francis Forster, 1916-1922.

* * * * *

FATHER VINCENT

Father Vincent was a native of France who left his fatherland while still a subdeacon to become one of the Founders of the first Basilian House in America.

Charles Vincent was born at Vallons in the Département of Ardèche, France, on June 30, 1828. He made his early studies at Aubenas, showing himself to be a boy of average ability. As he grew up his voice developed into a very rich tenor and friends of the family urged him to take singing lessons in Paris with a view to an operatic career. The suggestion received due consideration, but the boy's desire to be a priest prevailed and when he left Aubenas it was to enter the Basilian College at Annonay.

At Annonay his vocation became even clearer, and he became a religious as well by entering the Congregation of St. Basil. When he was told that a new House was being opened in America his gen-

Ordination certificate says in the Cathedral, on Trinity Sunday

erous heart prompted him to offer himself for the first group. At the time he was still a scholastic and he did not have even an elementary knowledge of English. It was no little sacrifice to give up being ordained in the midst of family and friends.

The staff of the new College came to Toronto in the summer of 1852, and after a short stay with Bishop Charbonnel moved into a rented house on Queen Street East which was to serve as a temporary home for the institution. The unordained member of the staff came in for all kinds of odd jobs connected with making the place ready for opening and won the hearts of all by his cheerfulness in doing them. At the same time he was busy learning English. He did not have a special gift for languages and years afterwards still had a noticeable and quaint accent.

When the College opened he quickly won the esteem of the boys. At times he had difficulty making himself understood, and in understanding them, but he was too shrewd for them to play practical jokes on him. Father Soulerin gave him a mark of high confidence by placing him in charge of the newly established Sodality of the Blessed Virgin. He retained this position until he became Superior of the College in 1865.

That opening year had many firsts, but for him, and no doubt for the staff and students also, the most memorable was his ordination by Bishop Charbonnel on May 22, 1853, in the chapel of the Loretto Sisters on Simcoe Street. Mr. Flannery,^A a secular who was teaching at the College, was ordained with him.

It was not long before Father Vincent was given responsible posts. In 1857 he succeeded Father Malbos as Treasurer, and in 1865 he was named Superior. The second Superior of the College was a man of slightly less than medium height. He was frail looking as a young man, and even in his later years, when he had put on some weight, looked rather delicate. He was easy to approach. Both the staff and the students considered him kind and gentle, but behind his meekness was a force of character sufficient to assure compliance with his wishes.

On May 22, 1878, Father Vincent celebrated the Silver Jubilee of his ordination. That morning his confreres presented him with a beautiful chalice and the students with a specially bound missal, both of which are still preserved in the College sacristy. At the Mass of thanksgiving that he sang it was announced that Archbishop Lynch had made him a Vicar General of the Archdiocese. The parishioners of St. Basil's Church presented him with a purse of gold which he said he would use to build up a College Library as a memorial to their generosity. The good people also erected a memorial of their own in the Church by installing a stained glass window over the main altar. It shows St. Basil, surrounded by St. Michael and by St. Charles Borromeo, the patron saint of the jubilarian. At a luncheon later in the day St. Michael's College Alumni Association was formed.

In Father Vincent's time the Superiorship of the College was a triple office: Superior of St. Michael's College, pastor of St. Basil's Church and head of the Basilian Fathers in America.

As Superior of the College Father Vincent built the Irish Flat wing in 1872. As pastor of St. Basil's Church he increased its capacity by tearing down the rounded apse built by Father Soulerin and putting up the present sanctuary and the platform between the communion rail and the front pews.

In 1880 Father Vincent named Father Laurence Brennan pastor of the parish, the first time the office had been separated from that of Superior of the College. Six years later Father Daniel Cushing became head of the College. In 1890 Father Vincent gave up the last of his offices, that of Provincial. At the time of his retirement he was sixty-three years of age, but he looked much older and completely worn out. Death was not long in claiming him, and on November 1, 1890, he breathed his last. Three days later, on the feast of his patron saint, he was laid to rest in St. Michael's Cemetery.

He was the last of the Basilian Founders of St. Michael's College, and the only one to be laid to rest in his adopted land. When his body was born to the grave a sense of loss was universally felt among the Catholics of Toronto. The feeling of emptiness was perhaps greatest at the Monastery of the Precious Blood. He had been confessor to the Sisters from their arrival in Toronto in September of 1869, first as extraordinary, and then from 1876 as ordinary.

Listing him as a signal benefactor the History of the Foundation of the Monastery describes him as a second Providence. "His indefatigable devotedness to the Religiouses under his care, like the

charity of Jesus, has always been and is still really admirable. Sparing no pains, on one hand to promote the sanctification of their souls, he has, on the other side, constantly endeavoured to sweeten as far as possible, the bitterness of their separation from the beloved Mother House of St. Hyacinthe. Thanks to him they have found friends and protectors to assist them in their moments of distress; through his influence and charity, collections have been taken up for them in the churches of the City, bazaars have been organized for their benefit, and, in a thousand ways, they have experienced the effects of his energetic and delicate kindness. Sometimes it would be the pupils of the College who would come to work in their garden; again it would be the arrival of provisions, and even of dainties sent by him on feast-days; in a word, he has assisted them in every way, made them happy, and we might almost say, spoiled them through the inexhaustable generosity of his heart.

"He has consequently acquired the gratitude of the entire Community; the name of Reverend Father Vincent is for all of us synonymous with kindness and charity, and when we pronounce it, it is with a prayer in our heart and on our lips for this signal benefactor of our House in Toronto."

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FATHER GRAND

The second Provincial was Father Marijon, who later became Superior General. He was followed by Father Pierre Grand who was Provincial from 1907 until 1910.

Father Grand was a cultured French gentleman who invariably won the regard of all with his exquisite courtesy and polished manners. He was outstanding for his gentleness and meekness. He could sit in a group for an hour and be very much interested in the topic of conversation without once feeling that he had an opinion worth giving.

Pierre Grand was born at Maurienne, France, on January 12, 1845. He made his final vows on September 10, 1873, and was ordained on May 30, 1874. Almost immediately afterwards he quitted France for Canada where he was stationed first at St. Michael's College and later at Assumption. In 1883 he was sent to Beaconsfield, England. Three years later he was called back to America to begin his long ministry at St. Anne's, Detroit. When the question of the separation of the two Provinces came up in 1921, he asked to be allowed to remain at St. Anne's.

St. Anne's was the old French parish in Detroit. In 1886 a new parish St. Joachim took over the eastern half of the city, St. Anne's retaining the western half. The original property was sold at this time and the proceeds divided between the two parishes. To St. Anne's, however, went the name and records of the pioneer Church. The first take^{sk} of the new Basilian pastor was the building of a Church, a school, and a rectory.

When he was appointed Provincial in 1907, Father Grand did not follow the custom of his predecessor and live at St. Michael's College. He preferred to continue on at St. Anne's. He published an English translation of the Constit-

utions. In 1910 he was elected to the General Council of the Community and since St. Anne's had been named the residence of the Superior General he continued to live in his beloved parish. He died there on May 13, 1922. During his years in the parish he had been a friend and benefactor of the Monastery of the Good Shepherd, at that time located across the street from the rectory. When he died the Sisters insisted that his body be waked at the Monastery during one day before the funeral.

When Father Grand was at St. Anne's the House became famous for its hospitality. The table was good and he always pressed visitors to stay for a meal. If they were able to accept he would offer them a good drink before it. At the same time he gave it a reputation for early rising. For years the staff rose at five o'clock because he claimed it was the only way to get the days work done.

He was not an easy man to get disturbed. On day when the altar was all decorated up an altar boy knocked over two or three vases of flowers while lighting the candles. The altar cloth was drenched and beautiful missal soaked. Father Grand took one look at things and without saying a word or giving the least sign of being disturbed gave the boy a dry missal, put on his biretta and went out to say Mass as if nothing had happened.

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FATHER CUSHING

Father Daniel Cushing, the next Provincial, had the ascetic look popularly associated with

He told me that it was not
until after his return from
Annonay that he resolved
to become a priest. He considered
Civil Engineering. J. H. R.

the more austere saints. He was tall, very thin and grave looking. Those who met him but seldom got the impression of a quiet sort of impersonal man. He was named Provincial in 1910 and resigned in 1911 after only a few months in office.

Father Cushing was born near Guelph, Ontario, on September 27, 1850, the son of Maurice Cushing and Margaret Duggan. He had an older brother, John, who had been ordained a Basilian in 1863, and therefore it was quite natural for him to come to St. Michael's College. In his very first year, 1864-1865, he proved his worth as a student by taking First Prize in the First Division of Elementary Latin. After four years at St. Michael's he went to Annonay to complete his classical course, remaining there until 1871.

When he returned to Canada he was engaged as a teacher by Assumption College. At the same time he put on the cassock and began to study Philosophy. In 1873 he entered the Novitiate at Toronto, on August 15th. Next month it was moved to Assumption and it was there that he was ordained by Bishop Walsh on May 26, 1877.

Father O'Connor managed to keep him at Assumption College until 1886. He was keen on mathematics and the sciences, but had little time during these years to proceed beyond very elementary studies in them. More and more he was being involved in administrative work. After an apprenticeship of nine years under the Founder of Assumption College he was brought to Toronto to head his Alma Mater. He was then a few weeks short of his 36th birthday.

Died in St. Michael's Hospital on the morning of Tuesday,
December 18, 1928. He had been anointed the previous
evening and received Holy Viaticum on the morning
of his death. The cause was influenza.

I visited once when scholastics
no longer lived at the Scholasticate.
He told me it was ~~much~~ different
than in my day with the scholars
around. "Novices," he said, "are
strange beings". J. P. Kunkin

He told me that the undertaker
had made his coffin (being extra tall), and
that the nurse had to ~~see~~ teach him
to say the our Father. J. P. K.

It was the beginning of a long line of responsibilities as Superior, Assistant Superior, Provincial and General Councillor. After three years in Toronto he returned to Sandwich and from 1890 until 1901 he served Assumption College as Superior. He left to become Assistant Master of Scholastics, then Master, and then once again Superior of St. Michael's College. This last appointment proved more than his health could stand and he resigned in 1906 after only two years in office. He continued to live at the College and in 1908 the University of Toronto conferred the Honorary Degree of Doctor of Laws upon him for his part in bringing the College into active Federation with the University.

The office of Provincial came to him on July 28, 1910, but he served less than a full year. In 1914 he left College work forever and from thenceforth served the Congregation as a member of the Provincial and General Councils, and as a teacher and spiritual director in the Novitiate and Scholasticate. He died on December 18, 1928, when he was stationed at the Scholasticate.

Father Cushing was never blessed with good health. Once he was so sick that he fell into a coma and those around his bed despaired of his life. In this coma he could hear everything that was said without being able to give the slightest indication of his being conscious. This experience filled him with a dread of being buried alive and gave him a fright that he really never got over.

To look upon his slender frame and to hear his dry cough left one amazed that he did not die

young like his brother. In his old age he became very detached and after his death many gifts from his Golden Jubilee were found unopened. He would thank the donor very graciously and then put the parcel aside. He did not get rid of things periodically. Thus he kept practically every letter that he had received since his ordination.

He was a humble, spiritual man, much sought after by priests and nuns as a director. He was the soul of patience and would let a penitent talk on and on. As a director he did not take the leading part, he waited until the penitent brought him a problem to deal with. When confronted with a problem he hesitated to give a direct answer. He would stroke his beard, reflect, and then preface his reply by, "I fancy". When he fancied, it meant that the solution of the problem was at hand. His favourite moralist was De Lugo, and the only saint of whom he had a relic was St. John of the Cross.

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FATHER ROCHE

Father Nicholas Roche served as Provincial for five years without ever being elected to the office. In 1911 he was appointed to fill in for Father Cushing, who had resigned, and in 1913 he was continued in office when the General Council decided against accepting Father M.V. Kelly who had been the choice of the Provincial Chapter.

Born in County Cork, Ireland, on February 7,

1866, he came out to Canada at an early age and grew up on a farm on the Vaughan Road, just south of Eglinton Avenue, Toronto. At St. Michael's College he was a hard working student who won by sheer diligence the prizes offered in Elementary Latin for Excellence, (Latin,) Catechism, History and Geography. That same year, 1887, he distinguished himself in Public Speaking, winning the St. Charles Literary Prize. After six years of schooling he went to the Novitiate where he was clothed in the habit on October 3, 1893.

His was no ordinary Novitiate year. Out of a class of six, only three, Father Charles Collins, Father Terence Finnigan, and himself persevered. A Mr. Leonard Monjeau later joined the Salesians and met his death in the Great War while fighting as a conscripted soldier in the French Army. A Mr. Louis Lesch was ordained for the Diocese of Winona, Minnesota. He wounded his Bishop with a shotgun and ended his days in an Asylum. A Mr. August Schepp also achieved some degree of notoriety in the Middle West of the United States as an anti-Catholic leader in the State of Montana.

When Father M.V. Kelly's health failed at the end of 1897, Father Roche, though only a scholastic, was appointed Director of the Blessed Virgin's Sodality at St. Michael's College. He kept the post after his ordination on December 17, 1898, until May of 1900 when he left Toronto to found St. Thomas College, Houston, Texas.

This College was opened at the request of Father Hennessy, pastor of Annunciation Parish. It began in a building at the corner of Franklin Avenue and Caroline Street, moved in 1902 to a

He and Fr. Vincent J. Connelly preached
to non Catholics a mission of two weeks
at Nucydoches. J. H. Bourke

His mother was lingering
near to death when he had to
pull out for Chatham N.B. said
She lived until his return?
I "fancy" she did J. H. Bourke

He told us on retreat once that
in his illness he saw Heavens
door open and close again.
J. H. Bourke

temporary location on Main Street in ~~1902~~, and was settled in a building of its own on Austin Street in 1903. It offered a Preparatory course, a Commercial course, and a High School course. (In Father Roche's time the last named was always the smallest.) Father Roche was not only eminently successful as a Founder, he was also becoming known as an exceptionally good preacher.

After seven years of extremely hard work he was brought back to St. Michael's College as Superior. The hard work continued. He was always up for meditation, and he was always up until midnight at least. It seemed as if he wanted to do all the work and his confreres could scarcely believe that the human body could endure day after day what he endured. When he arrived discipline was at a low ebb among the students. He soon made known the regulations of the House and looked to their strict enforcement.

In 1910 Father Roche did not receive a second term as head of St. Michael's; instead he was asked to open another St. Thomas College, this time at Chatham, New Brunswick. He remained there only one year, returning to Toronto in 1911 to finish out Father Cushing's term as Provincial. When Father Forster succeeded him in this office, he became Master of Novices, a post he held until he went to Owen Sound in the early twenties.

About this time, his heart began to show the strain of his years of hard work and he was not only inactive for a long time, but on occasions was even given only a few hours to live. He spent much of this time in the infirmary of St. Michael's College. After one particularly bad

attack he threw himself upon the protection of the Blessed Virgin, got up from his sick bed and went back to Owen Sound. He had been told that with care he might last a few months longer, actually he was able to resume his work for five years. When he died on May 16, 1932, it was not easy to convince the people of Owen Sound that he should be buried in Toronto where he had brothers and a sister still living, and where he himself had laboured for many years.

Among the Basilians of his time he stood out as a man of intense faith and prayer. He was a good teacher, an able Superior, and a zealous parish priest, but he was first of all a saintly priest. More than one favour was attributed to his prayers. He was a gifted confessor and a splendid preacher. Requests for special sermons and retreats made heavy inroads on his time and strength. Those who knew him well felt that he would have made an outstanding missionary.

When preaching retreats to Religious he would often say, "Religious are high in heaven, or deep in hell." Sometimes he illustrated the growth of a bad habit by an experience of his own. About the same time he and a friend noticed an unusual growth on their bodies and their common physician advised its removal. He promptly, if not cheerfully, submitted to the operation. A few months later the two met in the doctor's waiting room. The friend was downcast, he had just been told that the growth was now too large for an operation. What Father Roche never added was that his own operation had been so deep that the wound had never fully healed with the result

that it was causing him at least some slight suffering at that very moment.

As a preacher he was intensely earnest. It was the only thing remarkable about his delivery. He raised his voice loud enough to be heard, then he talked with, not at his listeners. He expressed himself in simple language. He was not hard to listen to, though he tended to be a little long in his later years. Above all it was hard not to be persuaded by the sweet unction of his words.

Father Roche possessed in an extraordinary degree the power of winning and holding love. A few minutes sufficed for him to change a total stranger into an acquaintance and two or three meetings were usually enough to make him into an old friend. The poor and the afflicted were the object of his affection. From them they received consolation, advice, and in as far as in his power lay, also material help. During the depression of 1930-31, from the shrinking revenues of St. Mary's Parish he always managed to find at least one dollar to give to any wanderer who called at the rectory seeking aid.

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BISHOP CHARBONNEL

The name of Bishop Charbonnel will always be associated with the beginnings of the Congregation in America. It was he who first brought Basilians to America. He was a graduate of the College at Annonay and immediately after his appointment as second Bishop of Toronto he borrowed the English teacher of his Alma Mater. Later on he secured additional members of the Congregation and with them opened St. Michael's College in 1852.

Born at the Château du Flachat, near Monistrol, on December 1, 1802, Armand-François-Marie de Charbonnel was the second son of Jean Baptiste de Charbonnel and Marie-Claudine (de Pradier) d'Aigrain. He was born a member of the aristocracy, both of his parents being able to trace their ancestors back to the time of the Crusades.

At the age of ten he entered the College of Annonay which was then attracting the sons of the nobility (of Vivarais and Haute-Loire). He was a lively boy, by no means above a little fun, and not particularly attached to his books although he always stood well enough in class. He won no prizes, not even a good conduct medal. Music was his only hobby and he became a proficient clarinet player.

The years spent at Annonay left a lasting impression on his young mind. There was poverty, an almost total lack of material comfort, but neither his health nor his happiness suffered, and in later years he was not too sympathetic to people who complained of privations. The Rule was strict and Father Vallon saw that he

kept it. Later on he was to favour rather strict rules. So well was the Rule kept by all, that in the Seminary he was scandalized by a retreat preacher who talked of bad priests.

After seven happy years at Annonay he entered the Seminary of St. Sulpice at Paris. He was ordained on December 17, 1825, with a dispensation from the canonical age. Annonay and St. Sulpice had given him a liking for the work of forming future priests and instead of taking up parochial work he joined the Sulpicians.

He was not allowed to live the quiet life of a Seminary professor undisturbed. His rank and talent brought him to the attention of the Duchess of Berry who wanted to make him her chaplain, a post which would put him in line for a Bishopric. He declined the offer. (Then the Bishops of Chartres, Le Puy, Autun, Bordeaux, and Limoges in turn asked him to be Vicar General in their Diocese while they would be looking for a suitable See for him.) Then his Community wanted him for a Superior. Actually the only administrative post he could be prevailed upon to accept was that of Treasurer at the Grand Seminary of Lyons. There he also taught Dogmatic Theology.

To escape the distributors of honours and mitres he had himself sent to the Grand Seminary at Montreal in 1840. Scarcely had he arrived in Canada when Lord Sydenham asked him to accept a Diocese, and a little later the Archbishop of New Orleans wanted him for coadjutor. In Montreal he did not teach in the Seminary, instead he worked among the English-speaking Catholics of the City. The language gave him trouble and he

went to Baltimore for some months of study, but he never succeeded in speaking it without a pronounced foreign accent. His first visit to Toronto was made in 1845 when he came to preach the Priests' Retreat. Two years later he contracted the fever in the Typhus epidemic of 1847 and had to be sent back to France to restore his health.

Back in France he recovered his customary good health and took on the post of Professor of Moral Theology at the Grand Seminary of Aix. There a papal bull appointing him second Bishop of Toronto reached him on April 18, 1850. He hurried to Rome to place his reasons for refusing before the Holy Father. Pope Pius IX would not listen to him and instead personally consecrated him on May 26, 1850. Afterwards he gave him as a souvenir a chalice and a ciborium for the new cathedral at Toronto.

The new Bishop at once began to make his farewell calls before leaving for Toronto. When he came to Annonay the first person he asked for was Father Moloney. He did not want to say good-bye to him, he wanted to take him along. When he sailed from Le Havre on August 19th, Father Moloney was with him. They landed at New York on September 4th, but the Bishop did not proceed directly to Toronto, first he wanted to visit Quebec and Montreal. Toronto was reached on September 21st.

Bishop Charbonnel had need of priests. His Diocese extended from Oshawa on the East to Windsor on the West and as far North as Manitowlin Island. For the 77,000 Catholics in his scattered

jurisdiction he had only 28 priests. Only the cities of Toronto and Hamilton could be said to have resident priests; the other parishes took in so much territory that the pastor was absent more time than he was home. His pleas for help in Europe had not met with much of a response and he felt that he must depend upon a native clergy. To stimulate vocations he planned a Little Seminary.

His first difficulty was getting a staff. He approached different Religious Communities, but they could only promise to help him in a few years time when they had more subjects themselves. In 1852 Father Tourvieille agreed to send him a few priests and on September 13th St. Mary's Lesser Seminary opened for registration. Nine boys gave their names as day scholars. They met Father Soulerin, who was Superior; paid their fees to Father Malbos, the Treasurer; talked with Father Moloney whom they already knew; made the acquaintance of Mr. Vincent, a scholastic who was just learning English; and had a bit of fun with Mr. Flannery, a Seminarian who would finish his course in Theology while helping out at the school.

To help the school the Bishop ordered a collection to be taken up twice a year in the larger parishes. As soon as his Palace was completed he gave it rooms there until a proper building could be put up. He interested benefactors and obtained a small Government grant for it.

As head of the Diocese he was extremely active, visiting his far-flung territory and going on

begging tours for money to liquidate a debt of \$60,000. In 1855 he tried to resign, alleging that the territory was more than he could handle. Instead of accepting his resignation the Holy See took territory away from him by establishing the Dioceses of Hamilton and London. In 1859 a plea that his English was not good enough won for him a coadjutor with the right of succession. On May 3, 1860, he succeeded in resigning and his coadjutor, Bishop Lynch, became third Bishop of Toronto.

The acceptance of his resignation was due in part to his desire for the Religious Life in the Capuchin Order, and in part to a new commission that the Propaganda had in mind for him. He was to stimulate French interest in Foreign Missions. He entered the Capuchin Novitiate at Rieti in 1860. Before the year was out, a dispensation from Rome permitted him to take vows in order to hasten his work for the Missions. As soon as he was professed he went to the Monastery at Brotteaux so as to be near the headquarters of the Society for the Propagation of the Faith which were located at Lyons.

From Brotteaux he went up and down the country filling preaching engagements. At home he relieved the ailing Cardinal Archbishop of many of the longer episcopal ceremonies. In 1864 he received an official appointment as Auxiliary to the Archbishop of Lyons, and in 1880 he was given the rank of a titular Archbishop.

The retired Bishop of Toronto enjoyed what was termed "scandalously good health" which permitted him to take heavy preaching engagements up till his Golden Jubilee in 1875. For some years afterwards he had no thoughts of resting from a work that was very dear to him. It was not until he had passed his 80th birthday that he began to think more particularly of preparing for eternity. At the end of 1883 he retired to the Monastery of Crest where he continued to receive visitors and to make short trips to visit friends and relatives. When he found that he could no longer go to Annonay to ordain young Basilians, his friends knew that his last days were at hand. He failed noticeably in 1890, and on Easter Sunday, March 29, 1891, passed to his eternal reward.

He had a long life, filled with many interests, but as the years went on the news he wanted most was of Toronto and of the Basilians whom he had introduced to the Diocese.

THE BASILIANS IN AMERICA

FATHER MOLONEY

The first Basilian to set foot on the New World was Father Patrick Moloney, a native of Killaloe, Ireland. He landed in New York on September 4, 1850, and entered Toronto with Bishop Charbonnel on Saturday, September 21st.

Father Moloney was born on August 18, 1813. At an early age he went to the Irish Seminary at Paris. In 1834 an acquaintance, Mr. Dillon, invited him to teach English at Annonay. Mr. Dillon was leaving the professorship of English in that College in order to enter the French diplomatic service and he had promised the head of the institution that he would get him another English teacher.

Patrick Moloney accepted the offer and taught at Annonay from 1834 until 1842. During these years both the staff and the students referred to him as their St. Aloysius. When he was ordained he went back to Ireland where he stayed two years, then he sought admission into the Congregation of St. Basil. In 1846 he was sent to Feysin and it was from there that he came to Toronto.

Bishop Charbonnel wanted an English-speaking priest and Father Moloney was the only one in France whom he knew. In Toronto he taught an academy in a stable attached to the Bishop's residence but his principal work was acting as chaplain to the Catholic troops stationed in the

Toronto Garrison. He helped out at the Cathedral on Sunday. Bishop Charbonnel appointed him Dean of the Home and Simcoe Districts in 1852.

When the Congregation opened a College in Toronto Father Moloney was released from his chaplaincy and joined his confreres in the work of christian education. He had not only to teach the boys, but also the staff who were just acquiring a knowledge of English. He did valuable publicity work. He knew the language, he understood the ways of the people, and he was a well-known figure. Vacation time, and frequently during the school year, he was abroad explaining the purpose of the new College and collecting money for the building fund. On the occasion of the official promulgation of the decree defining the dogma of the Immaculate Conception of the Blessed Virgin he was called upon to preach the sermon in the Cathedral.

Once the new College was settled in buildings of its own, he returned to France. For a time he taught English, then he was stationed at the Novitiate. In 1878 he was called back to Annonay from Feysin and once more asked to teach English. He died there on April 8, 1880.

An oldtimer, writing in 1906, described him as "a slight young man of a rather studential cast of countenance." He was kind and sociable but was considered less typical of the Irish race than Father Flannery who assisted him in the work of canvassing for students and soliciting donations.

Father Joseph B. Malbos was stout, and like most stout people he was also good natured. He had need of a sunny disposition for he was chosen to fill difficult posts both in France and in America.

Joseph Malbos was born at St.-Paul-le-Jeune in the Departement of Ardèche, France, on September 17, 1822. He attended the nearby College of Annonay and when his course was completed joined the Basilians. Ordained on September 21, 1847, he taught for some years at Annonay and at Privas before coming to Toronto in the summer of 1852.

He was a busy man in Toronto. He taught his share of classes and was Bursar of the College. He spent the greater part of his vacations assisting the clergy in the country parishes and in collecting money for the College Building Fund.

He was a successful teacher, but was not here long enough to establish a lasting reputation among the Old Boys. Pleasant and sympathetic, he had no trouble keeping order. He had no trouble with English; he began speaking it the day he arrived with no more self-consciousness than the day of his departure.

As a bursar he was a distinct success. Not only was he a practical man who knew the value of money, he also grasped the customs of the land and got on splendidly with those with whom he had to do business. When he built, he built well. The old account books show that he fed the House well, but did not spend much money on furnishings.

The first Treasurer of St. Michael's College was an ideal man to send on Sunday work, especially if it should take him to the home of a parishioner instead of to a rectory. As soon as he entered he felt at home and his cheerful good nature quickly put his hosts at ease. These pioneers did not have much to offer him, but he was unfailingly profuse in his thanks. He was by far the most successful of the French priests at collecting for the Building Fund.

His early return to France was the result of a misunderstanding in which he was to some degree an innocent victim. Father Soulerin had at heart not only the future of St. Michael's College, but also that of the Congregation, and when he was asked to send a priest to Sandwich in 1857 he considered it a good opportunity to open another House for the Congregation. He was willing to go a man short for the time being, as he had vocations in sight here and the promise of recruits from France. Accordingly he relieved Father Malbos of the difficult post of Treasurer in Toronto, to give him that of Founder in Sandwich. Father Malbos was enthusiastic about the change and everything was going along splendidly when Bishop Charbonnel returned from Europe. His Lordship was furious at the loss of one of his best priests to the Diocese of London. The Basilians had come to Canada to work for him and should not go to another Diocese until he said he could spare them. He ordered Father Malbos recalled at once. That put an end to the foundation at Sandwich, but did not bring Father Malbos back to Toronto. For some reason or other he returned directly to France at the end of 1858.

Back in France he taught at Annonay where he also became Prefect of Studies in 1862. When Father Soulerin returned to Annonay in 1865, he put his former Bursar in almost complete charge of the College administration. It fell to Father Malbos to make his Superior's changes acceptable to confreres who shook their heads at the Americanization of Annonay. From 1870 to 1880 he was at Vernoux. In 1880 he returned to Annonay and lived there in retirement until his death on January 6, 1885.

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REVEREND THOMAS MCCARTHY

When death claimed the Reverend Thomas McCarthy on April 5, 1865, Father Vincent wrote after his name in the register of professions, "His death was most edifying." He had ample time in which to prepare for it, since he had suffered with consumption for over a year. His funeral was one of the last official acts of Father Soulerin before he left for France to take up his duties as Superior General.

Such records as are still extant give but a few facts about the life of this first Basilian to die in America. He entered St. Michael's College in 1856 and four years later, on March 26, 1860, was received as a novice in the Congregation. He was then in his nineteenth year. Like Father Soulerin's other novices he lived at the College during his Novitiate year, teaching and doing discipline work. He studied Theology and Bishop Lynch gave him Tonsure on

on March 17, 1861. The new Code of Canon was not in force in those days and he was admitted to perpetual profession on May 23rd of the same year. Minor orders followed on March 15, 1862.

There is no record of his ordination. A Catholic paper lists a Rev. T. McCarthy as present at the funeral of the Hon. John Elmsley in 1863. On the other hand there is a tradition that he was only a deacon at the time of his death.

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FATHER JOHN CUSHING

"He bade them all around farewell,
Then kissed the hand that gave him birth;
Unweeping and unmurmuring,
Gave to his God his final breath."

These lines, descriptive of the elder Father Cushing's death, form part of a poetic tribute paid to his memory by Mr. P.J. Madigan at a meeting of St. Michael's Literary Association held on October 12, 1868. When he finished reading the poet added:

"I am fully aware how inadequate the above lines are to convey even a faint idea of the virtuous character of Father Cushin, but I give them nevertheless, as the best tribute I can offer to his memory. His unfeigned kindness to me during the time that I was under his instruction I can never forget. Ever gentle, ever mild, calm and dignified; he bore himself towards his pupils with the air of an angel rather than their Superior, while his virtues afforded a model."

John B. Cushing was born at Nichol, near Guelph, Ontario, on August 15, 1834. He was the son of Maurice Cushing and Margaret Duggan. Born, baptized, and raised as "Cushin", the present form of his family name is one that he rarely used, and then only during the last year of his life. His brother, Daniel, adopted it and posterity has used it for him also.

After a High School course at Guelph, under the Jesuit Fathers, he came to St. Michael's College for Philosophy in 1856. Two years later he sought admission into the Congregation and was received as a novice on December 8, 1858. With him were Léon Cherrier and Patrick Madden. They constituted the first class of Canadian novices. All three made their solemn profession one year later to the day.

Little is known of his years as a scholastic. He drew some money from the Treasurer to pay fees at the University of Toronto, probably to pay for courses in Mathematics, a subject in which he was quite proficient. He was ordained some time before the summer of 1863.

Father J.B. Cushing was the first Basilian pastor of Owen Sound. When Father Soulerin accepted the parish and missions he sent Father Ferguson to take charge for the summer of 1863, and then in September sent Father Cushing as pastor. He gave him Father F.X. Granottier for assistant. Tall, robust, and fond of fresh air he left a reputation as a walker. He thought nothing of walking from one Mission to another. On one occasion he collapsed at Dornoch, then called Griffin's Corners, but reviving after a

short rest went on fifteen miles to say a second Mass.

After one year at Owen Sound he was brought back to Toronto where he taught in St. Michael's College and assisted in St. Basil's Parish. He regularly attended the mission parish of Weston. Cheerful and always full of good humour, he was a favourite with the people. His priestly life was cut short by consumption. To get fresh air he took up gardening and the care of the flowers in front of the College, but rest and fresh air came too late to save him. He died on September 27, 1868, at the age of thirty-four.

Today he is dimly remembered by a few as a brother of Father Daniel Cushing. This venerable priest was not always able to say Mass during the last months of his life and one day he asked a confrere to remember his brother next morning. His voice conveyed the impression that the brother had died recently and the priest offered his sympathy. He asked about the brother.

"Yes", replied the invalid, "Tomorrow is poor John's sixtieth anniversary."

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Mr. BARRY COTTER

The first death among the scholastics in America was that of Mr. George Barry Cotter who died at St. Michael's College on September 22, 1875.

He was the son of George Cotter, M.D., and

Charlotte Trotter. His mother was a convert who was received into the Church after her marriage. His father died while he was quite young and his widowed mother began to think of entering St. Joseph's Convent. Barry, as the family called him, was placed in St. Michael's College early in 1862 and his mother entered the Convent in May of the same year. She was given the name of Sister Mary Jane Frances. She died on November 12, 1889. Her daughter entered the same Convent in 1871, becoming Sister Mary of the Sacred Heart.

At the College Barry won the Good Conduct Medal, Junior Division, in the academic year 1864-1865. Tradition supplies the information that he was nicknamed "Mouse" from a facial expression. His name does not appear in the records of the early Toronto Novitiate and it is likely that he entered the Congregation after the Novitiate was moved to Assumption College in September of 1873.

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Mr. JOHN MOFFITT

The first American received into the Congregation was John Richard Moffitt, a native of Louisville, Ohio. He was the only vocation from the short-lived St. Louis College there. Born at Louisville on March 3, 1853, he completed his secondary schooling there before entering the Novitiate in Toronto on September 29, 1872. After profession he was appointed to the staff of St. Michael's College. He died early in the morning of April 2, 1876, one of a group of early Basilians who wasted away with consumption.

Father Edward J. Kennedy was one of a group of St. Michael's students who came so much under the influence of Father Soulerin that, when he went back to France, they followed him to continue their studies under him, and later to enter the Congregation.

Edward Kennedy went to France in 1865, perhaps with Father McBrady who sailed in November of that year. In any event the two were together over there. He made his Novitiate in France, almost certainly in the year 1867-1868. With Father McBrady he returned to Canada at the outbreak of the Franco-Prussian War in 1870. He made his final vows at Toronto on December 2, 1871, and was ordained in London on May 1st of the following year. His classmates were: Fathers John Morrow, Laurence Brennan, Patrick Ryan, and Edmund Murray.

"Ned", as he was generally called, was an artist and like many artists paid little attention to practical things. One of the practical things he failed to heed was the condition of his health. The result was that he was soon stricken with consumption and died on June 23, 1876, after only four years in the priesthood.

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FATHER JOHN MORROW

Father John Morrow was a vocation from "the Holy Land" of Adjala. He was born at Tecumseh on July 20, 1845, the son of George Morrow and Elizabeth Caperly. His sponsors at baptism were

James and Margaret Hayden. He came to St. Michael's College in 1861 and remained until he had finished Philosophy. During the academic year 1866-1867 he won both the Logic Prize and the Good Conduct Prize.

He entered the Novitiate on July 25, 1868, with Laurence Brennan, Patrick Ryan and Peter O'Donohue. After taking his final vows on December 2, 1871, he was ordained in London on May 1, 1872. This ordination class had five in it, a number that was not to be equalled until 1920.

Great things had been hoped for from this large class, but Father Morrow was the second member of it to die young. Consumption claimed him on August 1, 1878, a little more than two years after his classmate, Father Ned Kennedy, had died from the same disease. About 3:00 a.m. a fit of coughing came over him and he barely had time to receive the last sacraments before he died.

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Mr. MICHAEL GORMAN

For many years this scholastic was a mystery man, and even now not all the facts of his life are clear. The old obituary list which hung for many years in the Community Room of St. Michael's College listed a "Mr. M. O'Gorman ... January 1889". Actually he was the son of David Gorman and Margaret O'Hearn and was born at Toronto in 1847.

Michael Gorman entered the Novitiate on August 15, 1873, along with Michael Mungovan and

Daniel Cushing. When the Novitiate was moved to Assumption College at the end of September, he was taken out to teach. He taught again in the following year, having charge of the First Commercial class. He died from consumption on December 31, 1878, at the age of thirty-one. He was buried in Assumption Cemetery, but not in the present Basilian plot which was opened at a later date.

Mr. Michael F. Gorman was a very clever man and some considered him the superior of Father Teefy in mathematical ability. The two met when Father Teefy was in the Novitiate at Assumption in 1877-1878, and the staff of Assumption relied on him to uphold the honour of the school against the only member of the Canadian Province to hold a University degree.

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FATHER AUGUSTE VERNEDE

Father Auguste Vernede was a native of France who came to this country a short time after his ordination and who spent five years, 1873-1878, on the staff of Assumption College. During these years he was Director of the Blessed Virgin's Sodality. He never mastered the English language and therefore could not be employed in teaching. He was prefect of recreation and assistant in the parish. In 1878 he returned to Annonay where he died on January 21, 1881, being at the time of his death in the twelfth year of his religious life. At Assumption he left the memory of a saintly life and

when the present chapel was built Father Côté donated a window in his memory.

There is a story about him which illustrates the difficulties experienced by some of the priests sent out from France. The boys soon discovered his ignorance of English and began asking permission to leave the study-hall in words designed to amuse others:

"TAN MY HIDE, FATHER?"

~~"Tan my hide, Father?"~~

Father Vernede was a trusting soul and put the unfamiliar expressions down to his own ignorance. As long as the boys were reasonably attentive and respectful all went well. But it was too good a joke to keep and he realized that something was wrong. He memorized the words and repeated them to the Superior. Father O'Connor did not embarrass him by explaining, he merely told him to send the next boy to him. A few minutes after the next study began, up went a hand:

"Tan my hide, Father?"

"You go to Father O'Connor. He will tan your hide."

Some of his troubles were over.

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Mr. ELI MOLLARET

Very little is known about this scholastic who seems to have been the first vocation from

the Windsor-Detroit district. He died at Assumption College on July 5, 1881, at the age of 26. He had made his Novitiate in 1876-1877 with Father Ferguson for his Master of Novices. If his studies were as far advanced as those of his fellow novice, Father DuMouchel, he would have completed two years of Theology at the time of his death.

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FATHER CHARLES FAURE

Father Charles Faure was a native of France who came to Canada at the age of 52 to serve Assumption Parish. He was assistant there from 1870 till 1886. Towards the end of his stay his mind began to wander and he was not active during his last year in Sandwich. He left Assumption College on Monday, February 22, 1886, to return to France in the company of Father Mazenau. Since he spoke practically no English, and Father Mazenau only very little, Father O'Connor sent Father McBrady with them as far as New York. At the time of his leaving he was a humble old priest with the mind of a young child. He died at Annonay on December 15, 1887.

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FATHER JEAN MAZENAUD

Father Jean Marie Mazenau was born in France on November 11, 1849. He was ordained on September 18, 1880, and came to Assumption Church in October of 1883. After three years as an assistant there he was transferred to the new House at St. Anne's, Detroit, in August of 1886. The following year he was transferred to Beaconsfield, England. Father Mazenau died at Lyons on November 27, 1922.

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Father François Régis Hours was born in France on March 9, 1832. He joined the Congregation there and taught for a few years after his ordination before coming to Canada in 1866. He crossed the ocean with Father Frachon and the two arrived in Toronto on May 24th. He spent a year in Toronto, chiefly to learn English, and then in 1867 went to Louisville, Ohio, to open St. Louis College.

St. Louis College had been established in 1861 with a staff of secular priests. The attendance was not large, it never seems to have been more than 30, because the location was too far removed from the Catholic population which centred around Cleveland. After six years of trial the College passed into the hands of the Basilians. Father Hours was no more successful than his predecessors and after a further six year period the College was closed. The building was later used as an Orphanage, and now is used as an Old Peoples Home.

Father Hours was the only Basilian to spend six years in Louisville. At different times he had for assistants, Fathers Aboulin, Mulcahy and Cherrier. One scholastic, Mr. Francis M.I. Walsh, was stationed there for a while, and was ordained by the Bishop of Cleveland.

When the College was given up in 1873, Father Hours was transferred to Assumption College and made Master of Novices. The Novitiate had just been moved to the old Palace there. His first novices were Father Mungovan and Daniel Cushing. In 1875 he went to St. Joseph's Church,

Chatham, Ontario, as pastor. He remained there until the Congregation exchanged the parish for Amherstburg which was closer to Assumption College. From 1883 until 1886 he was assistant at Owen Sound. Later he was at St. Michael's College, as a teacher and as Director of the Sodality of the Blessed Virgin. During these years he was also assistant to the Provincial. In 1890 he left St. Michael's College to take charge of a French Parish at Newport, Michigan. When he went there the authorities had hopes of it becoming a regular foundation, but these expectations were not realized. Two years later he left to go to St. Anne's Detroit. He died there on April 13, 1897.

Father Hours was a mild-mannered, priestly man. He was dignified at all times and in all places. In his dress and in his habits he was scrupulously neat and tidy. He was sociable in a quiet way and could fit in anywhere. He, Father Grand, and Father Renaud, were very much alike in their manner of life and in appearance.

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FATHER MICHAEL MUNGOVAN

Father Mungovan was a big man, big of frame and big of heart. He was born in Perth County, Ontario, on July 16, 1846. At the age of 23 he came to St. Michael's College. Among the boys he was a heavyweight man, five feet nine inches in height and weighing 200 pounds. He was naturally good in games that called for ruggedness, but was rather slow of foot for the more

active sports. After two years at the College he went off to school at Montreal. In 1872 he returned with the intention of entering the Novitiate.

Instead of being allowed to enter at once he was sent to St. Louis College, Louisville, Ohio, for the year. After a year of teaching he was received as a novice on August 15, 1873. He was ordained by Bishop Walsh of London on February 15, 1878. After ordination he taught at Assumption College until 1887 when he was sent to Owen Sound as an assistant.

One reason for his move was the express wish of the Bishop of Hamilton who wanted at least one priest at Owen Sound whose native tongue was English. Father Mungovan was a man after Bishop Carberry's own heart, his second language was Gaelic. In his diary he kept a record of his activities on the Missions.

"Tuesday, January 7th, 1890. Started for Mr. James Murray's about 8:30 a.m. It took me 4 hours to make the twelve miles. Mr. Murray had been very sick but was a little better. Gave him the 'Last Sacraments'. Got back to Owen Sound at 6:30 and found a sick call from Cape Crocker, forty miles away, waiting for me. Cannot start till 1:00 p.m. tomorrow.

"Wednesday, January 8th. Stormy today. Glad of it. Sick of the weather we have been having. Snow fell but the high wind left none on the roads. Left by stage for Allenford at 1:00 p.m. Then train for Warton. Found Peter Taylor waiting to bring me to the Cape. We

started about 6:00 and it was 11:30 when we reached there. It was a cold drive and I was pretty well chilled when I got there. Slept in the little house built for the priest near the Church.

"Thursday, January 9th. Said Mass in the Church at 8:00 and then attended the sick of whom there were four. Started for Wiarton at 11:00, reaching there at 3:30. A good deal of snow fell during the day, but not enough to make good sleighing. Stopped in the hotel at Wiarton all night. Mr. George Kidd and the children are down with colds. John Ackwens, the Indian who drove me from the Cape, returned home the same evening. As it would be very near 6:00 o'clock before he would be able to start, it must have been near 11:00 p.m. when he reached there.

"Friday, January 10th. A little snow fell during the night. Sleighs are out but the sleighing is very poor. Left Wiarton by the 9:20 a.m. train. Took the stage at Allenfor for Owen Sound. It was a covered wagon. Found Father Feeney, (of) Priceville, at the House. He returned home by the 3:35 p.m. train."

In the Spring he made a round of Stations to enable people in the outlying districts to make their Easter duty.

"Friday, May 16, 1890. Started for O'Hara's at 3:00 p.m. They live near Peabody in the Township of Sullivan. The roads were very good today. Went via Chatsworth, Desboro. Scarcely any growth so far. It is almost certain now that the trees will not be out in leaf by the

24th of May. In some places the seeding is about done, except on low lands.

"Saturday, May 17th. Said Mass at O'Hara's place this morning. The O'Hara's and the Gilligans were the only persons there. Started for Griffin's Corners about 11:00 a.m. Taught catechism in the Church for an hour and a half. Rain last night.

"Sunday, May 18th. Had the honor of laying the Corner Stone of the new Church at Griffin's Corners before Mass today. A large crowd present. Rained a little just before I began the ceremony. Did the preaching in the Church. It was 3:30 p.m. before I could start for Owen Sound on account of the rain.

"Monday, May 19th. Went to see John O'Brien this forenoon. He is very low. Left at 3:00 p.m. for John Eldridge's, Amabel, County Bruce. The roads were very bad across the diagonal to Hepworth. It was 7:00 when I reached Eldridge's. A letter from Mr. White, Inspector.

"Tuesday, May 20th. Mass at Mr. Eldridge's this morning. Quite a number of Germans were present. Started at 1:00 p.m. for Invermay of Ar/ran. Went down the County line. Roads fairly good. I was on my way to Keogh's. The distance must be about 15 or 16 miles.

"Wednesday, May 21st. Said Mass at Keogh's this morning, at six o'clock. Kalmar, Alice, Lucius and Patrick made their First Communion. It was very nearly ten o'clock when I left for home. Roads not so bad today.

The summer of 1890 brought Father Mungovan back to Assumption College in the dual role of Director of Studies and Treasurer. In 1899 he was transferred to Toronto to fill the same offices at St. Michael's College. A liver complaint brought his life to a close on March 2, 1901.

At Assumption College, the scene of most of his work, Father Mungovan soon acquired and always retained the name of being a boy's friend. It mattered not what difficulty a pupil might be in, he was sure to find him sympathetic. At the same time he was capable of almost flaying a boy alive for a breach of discipline. They took no liberties with him. He could say "Yes" or "No" with a tone of finality that was decisive. To the boys he was "Mun" when they were in a hurry, and "Pardee" when the conversation was more leisurely.

As a teacher he was capable of taking any class in the school and he made a good Director of Studies. He did not pose as a learned man. Stern-faced, and reserved in speech, he knew how to meet people and for years was assigned the task of meeting new boys and their parents. They liked him because beneath his stern face they found a good sense of humour. When he was appointed Treasurer he needed all his good nature because during his treasurership he had to practice economies that were not popular. When he met a boy who was grumbling he would point out the bright side in a manner that others would laugh and frequently the grumbler himself had to laugh.

In the pulpit he was not an orator. His matter was substantial and practical, his delivery rather slow. At Assumption he was once asked to scold the students for lying around on wet grass during the Sunday morning sermon. That morning he brought his talk to a close with the advice, "Keep your feet dry and your head cool." He could not sing, and no matter how he might have fared with the Gospel, always came to grief on the Sursum Corda. From then on he fought a losing battle with the Preface and Pater Noster.

Among his contemporaries he was known for his pet dog "Tim" which was quite an institution at Assumption College, and for his ability to silence Father Ferguson in conversation. He was the only member of the House equal to that born talker.

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FATHER LAURENCE BRENNAN

Father Brennan's priestly life was so closely connected with St. Basil's Parish that the parish may be said to have been made by him. When he was appointed parish priest it was little more than a country parish. During the twenty-four years of his pastorates it became a favourite residential neighbourhood and it fell to his lot to enlarge the church and found new societies to promote the spiritual welfare of the growing parish. He was as likeable as he was zealous, sparkling in wit and dangerous in repartee. The parishioners simply "adored" him.

Father Brennan was born in Kilkenny, Ireland, on February 18, 1847. One of eight children, four boys and four girls, he was quick to see that a promising future must be sought away from home and he was only too glad to accept an offer to come to Canada which his uncle, the Rev. Jeremiah Ryan of Oakville, sent him. At the age of seventeen he left home and with his cousin Patrick Ryan set out to try his fortunes in the New World.

The uncle sent the two boys to St. Michael's College where they made good progress between 1864 and 1868. In this last year they made application to enter the Novitiate and were received on July 25th. Father Frachon was his Master of Novices. He pronounced his final vows on December 2, 1871, and was ordained in St. Peter's Cathedral, London, on May 1, 1872.

Father Brennan suffered from stomach trouble and since he did not seem strong enough for the classroom, he was sent to Owen Sound as an assistant. Two years there left him in such poor health that he was sent to France in the hope that a warmer climate might benefit his run down condition. He improved somewhat and in 1875 he came back to Toronto. As he could not be counted on for day in and day out work he was employed in St. Basil's Parish, and used only as a substitute teacher. In 1880 he was appointed first full time pastor of the Parish.

The amount of work accomplished by Father Brennan leaves one wondering what he could have done with a measure of good health. In 1881 he built a new Separate School at St. Vincent and Breadalbane Streets. In the same year, he built

another school at Deer Park on property in front of St. Michael's Cemetery. He had two Redemptorist Fathers give the first Mission preached in St. Basil's Church and to mark the event erected a large crucifix on the east wall opposite the pulpit. In 1884 he laid a tile floor in the sanctuary and in 1886 he enlarged the church by extending it to the South and changing the entrance from the south to the east and west sides.

To finance his building operations he introduced new methods of raising money. He was not content with the collection plate, and to supplement it organized the first garden party ever held by a Catholic Church in Toronto. He ran a bazaar for two weeks in a downtown building. He appealed to the alumni of the College. To all who gave \$500.00, or more, he promised a private pew for life or a window in the Church. He promised all benefactors a Mass on the first Sunday of each month and on the four principal feasts of the Blessed Virgin for fifty years. He saw to it that the needs and activities of St. Basil's were kept before the public. When ~~he~~ installed the present organ in 1887, he had the Lieutenant Governor and party attend the formal opening.

To promote congregational singing he formed a committee of distinguished laymen to publish St. Basil's Hymnal and Hymn Book. His ordination classmate, Father Murray, arranged the music. The only printing press in Toronto equipped to print music was the Salvation Army Printing Plant and there the first edition of St. Basil's Hymnal was run off. The venture was successful beyond all expectations. About this time he was made Honorary President of the Catholic

Truth Society, partly because he had been so successful with the Hymn Book, and partly for his interest in young people.

The appointments of 1889 brought him a change of residence. He was named pastor St. Mary's Parish, Owen Sound. As a parting gift the people of St. Basil's presented him with a purse of more than \$700.00, a very large sum in those days. His stay at Owen Sound was brief, five months; just long enough to be^{ing} building a new church at Dornoch. During 1890 he was on sick leave, spending most of the winter in South Carolina. St. Basil's welcomed him back in 1891 and kept him until his death on June 30, 1904.

Father Brennan was a tall man, well proportioned with broad shoulders. For years he wore a beard. As a young man it was dark brown in colour, but later illness turned it prematurely white. He kept it quite long and was fond of stroking it. Often during spiritual reading he could be noticed nipping off split hairs. He rarely took a full recreation with his confreres, a game or two of dominoes and then he would be off to the parlour. When his stomach trouble was quiescent he was active and energetic in the prosecution of the work in hand, but a sudden turn could bring him almost to death's door. Two days later he would be rising early in order to get an early start on his work.

For years he was a member of the Provincial Council. He was always keenly interested in the affairs of the Congregation and his death came on the afternoon before a Provincial Chapter, in which he was most anxious to take part, was to open.

He had great influence with Archbishop O'Connor. He was not the type of man who was content to carry on good work, he looked ahead to future needs. He started St. Basil's Hymn Book which has since gone through more than thirty editions. In 1882 he purchased 50 acres of land with a frontage on St. Clair Avenue for \$7,500.00 as a farm for St. Michael's College. Ten years later he built the Novitiate on part of this land and established Holy Rosary Church to take care of the more outlying sections of his parish.

As a pastor he anticipated the work of the Confraternity of Christian Doctrine. He used to have catechism classes on Sunday in the basement of the Church and for teachers he had prominent Catholic laymen. For the children he put on a Christmas Tree and an annual picnic in High Park. On these occasions he called upon his Young Mens' Sodality for help. This Sodality was never large in numbers, but its members were all active Catholics who in later years rose to positions of high rank in both civil and ecclesiastical circles.

Father Brennan was one of the first Basilians to see that the days of the pioneer were over. St. Basil's Parish and the Congregation of St. Basil were not longer precariously established, now they were expected not only to stand by themselves, but also to lend support to others. To mark his many works in this transition period the parishioners placed a stained glass window in the middle of the west wall of the Church.

Michael Joseph Mulcahy was born in County Cork, Ireland, on Decemoer 23, 1841. His father died while he was quite young and his mother migrated to Canada where she settled at Oshawa. Young Michael went from there to St. Michael's College in 1853. He soon proved to be one of the best athletes in the school. He remained a student of the College until he went to the Novitiate on December 8, 1859.

At that time the Novitiate was located in the College buildings and a novice was scarcely different from the other junior members of the staff. As he was the only novice that year, at Christmas time he asked permission to spend a week at home. The request was granted. During the time of his Novitiate he studied Theology under Father Vincent. In class with him was Denis O'Connor. He received tonsure on December 17, 1861, and other orders at intervals until he was ordained deacon on December 21, 1862. In September of the following year he sailed for France to complete his studies. He was ordained by Bishop Charbonnel in St. John's Cathedral, Lyons, on May 21, 1864.

His priestly life was not closely identified with any one House of the Congregation. He was in France for some years, was for a short time at Louisville, Ohio, and Plymouth, England, and in between times he was on the staff of St. Michael's College. Old students remember him as the strict guardian of the Study Hall. He was also known as a patriotic Irishman who would not tolerate the least slight to his native land. He died from apoplexy on April 30, 1905, and was buried from St. Basil's Church.

6- Father Guinane was a cheerful companion, an intellectual giant, and a good business man. His special subject was mathematics, but his practical turn of mind brought him the post of Bursar and left him little time for study. Success in temporalities ran in his family. His father kept the best shoe store in Toronto; two of his brothers, William and John, became merchants; his other brother, Joachim, studied medicine and rose to the top of his profession.

James J. Guinane was born in Toronto on February 5, 1854. He came to St. Michael's College at the age of eleven and left at eighteen to enter the Novitiate. He was received on September 29, 1872, with Mr. John Moffitt from St. Louis College, Louisville, Ohio. He made his final vows on September 8, 1878, and was ordained priest on July 13, 1879.

For ten years he remained at St. Michael's College. He was Director of Athletics and well liked by the students. Before his ordination he had been quite an athlete, and even now, when he had put on a good deal of weight, still liked to take a turn at his old position, second base.

In July of 1889 he was sent to open a new House at Sedalia, Missouri. The projected College had to be abandoned in October when it became clear that it could not succeed without the revenues of the adjacent parish church. These had been promised, but at the last minute withdrawn and those of a much poorer parish at Warrensburg substituted.

When Sedalia was given up Father Guinane

was appointed to Assumption College. There he taught Philosophy and became a great friend of Father Ferguson. In 1904 a cancer showed on his tongue. He continued at his post, however, until early in 1905. One night he collapsed in his room and was found with blood gushing from the tumour. The physician who was called checked the hemorrhage and told the Superior that Father Guinane now required hospital care. In April he was brought to St. Michael's Hospital, Toronto, where his brother Joachim took care of him. He died there on July 3, 1905.

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FATHER JOHN COSTELLO

Father Costello's early years were not filled with a longing for the priesthood. He had a rich baritone voice and he wanted to be a concert singer. For some years he toured the country with the Lillian Russell Musical Opera Company.

John Joseph Costello was born in St. Patrick's Parish, Toronto, on May 12, 1870. He was educated at St. Patrick's School, De La Salle, and St. Michael's College. While at the College he sang in St. Basil's Choir and played first base for the ball team. As a singer and as a ball player he was away above the average. In 1897 he left the College to go to New York for further vocal training.

On the stage he was an immediate success. Once he sang a solo in Washington at a celebration of the Grand Army of the Republic, the

survivors of the Civil War. President McKinley and his cabinet were in attendance. John Costello's rendition of "Tenting tonight on the Old Camp Grounds" brought down the house. When the applause died down, the President arose and calling the soloist to him took the little flag from his lapel and pinned it on the singer as a personal tribute. A hemorrhage of the lungs cut short a promising career.

He came back to Toronto and seemed to recover his strength. He was thin, but he had been so in his student days. During his months of convalescence he came into contact with Father Brennan, through his father who was a collector in St. Basil's Church. Father Brennan suggested that he devote his talent to the service of God and encouraged him to apply for admission to the Novitiate. He took his first vows on July 11, 1901, and was appointed to St. Michael's College.

It was not long before his health began to fail and he was transferred to St. Basil's College, Waco, in the hope that a warmer climate would be beneficial to his lungs. There his voice was his passport to everything worthwhile. He returned to Toronto in 1903 and took a business course with a view to teaching Commerical Classes. He was ordained on August 24, 1904.

Immediately after ordination he went back to Waco. During the summer of 1905 he was transferred to Assumption College. The northern climate proved too severe and at Christmas he returned to Waco. His condition by this time was so bad that he was sent to the Provident Heights

Baptismal certificate gives 1873 as year of birth

Fr. Drohan left Texas to go to
Toronto to be ordained &
returned to Waco after
ordination - 8 weeks
holiday - Jan. 31, 1906.

Sanitorium. He lived only a few weeks, dying on February 12, 1906. He was buried in Waco, the sole Basilian to lie in the cemetery there.

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FATHER RICHARD DROHAN

As a boy Father Drohan wanted to be a priest. He loved to play the role of a priest and on certain days would call his younger brothers and sisters in a room arranged with chairs to make it look like a chapel. When they were assembled he would with all earnestness deliver a sermon.

Richard Patrick Drohan was born at Toronto on March 17, 1875. When two years of age, he was taken by his parents to live on a farm not far from Elora, Ontario. He received his primary education in St. Mary's School there.

From his earliest years the service of God was his dominant thought and as he grew older he felt that he was called to be a Christian Brother. In 1892 he entered that Community, receiving the name of Brother Richard. Four years later he withdrew to become a student for the priesthood at St. Michael's College. On August 14, 1901, he and Father Moylan entered the Novitiate. He was ordained on December 27, 1905.

After ordination he was sent to teach in St. Basil's College, Waco, Texas, and then to St. Thomas College, Houston. In these institutions he was called upon to teach physics and mathematics. He took a keen interest in sports

Jr. Scollard. Check cause of death.
He died at St Joseph's Inf. Houston.
One of the Sisters there told me
that he died of ruptured appendix.
J. H. Rowe &

I was a student at Waco, under him.
He was a very humorous and
merry good laugh. He and J. H. Rowe
provoked for their hearers. Dr. Forster
told me they were the best for putting on
an evening of laughter.

and it was while playing football with the students that he received an injury which resulted in his death on December 19, 1908. His body was brought from Houston to Toronto for burial.

Throughout his brief span of life Father Drohan was always happy. He was zealous in the classroom and energetic on the campus, but it was in the chapel that he was most at home. His devotion to the Blessed Sacrament was extremely ardent. He cherished a tender, filial love for Our Blessed Lady, and from boyhood had recited her rosary daily. In his death the Congregation lost a very spiritual man.

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FATHER ARSENE MARTIN

"Père Martin", as Father Arsène Martin was always called, was a man who never lost his youth. He generally spent part of his recreation with the students and was well liked by them. When he was bursar of St. Michael's College they would sometimes drop into his office for a friendly chat. One day he was showing such a casual visitor the sum of \$1000.00 in large bills. The student showed interest and reaching his hands out for the money asked what Père would do if any one tried to steal it. Before his hand was across the desk he found himself covered by an ugly looking revolver whose existence had never been even suspected. Père Martin was not careless in the fulfillment of his duties.

John Reed Teeff

Father Arsène Martin was born at Pradas, France, on March 18, 1862. At the age of 24 he entered the Congregation at the Beaconsfield Novitiate on October 20, 1886. Among his companions there were Fathers J.B. Collins, Christian, and Vaschalde. At the end of his Novitiate year he was sent to Assumption College where he studied Theology and was ordained on August 21, 1891.

In September of this year he came to St. Michael's College as science teacher. From 1892 to 1895 he was also librarian and from 1900 to 1904 was Treasurer. In 1906 he was transferred to Amherstburg. He died there on October 15, 1909, and was buried in Assumption Cemetery.

Père Martin was a man of heavy build and about five foot, ten in height. He had an uncle Father J.E. Martin, who spent some years in Canada, and then returned to Annonay.

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FATHER JOHN TEEFY

Father Teefy died on June 10, 1911. For some years before his death, he lived in the quiet and seclusion of the Novitiate. He was a spiritual man and lived there a life of prayer. It may well be that one of those years, indeed one month of those years, was worth more than all the achievements of his active life, a life whose many-sided activities deserves a prominent place in the history of the Catholic Church in Canada, a life whose constant aim was to raise the standard of education in St. Michael's College.

John Read Teefy was born on August 21, 1848, at Richmond Hill, a few miles north of Toronto. His father was Matthew Teefy, a native of Newport, County Tipperary, Ireland. His mother was Betsy Faran Clarkson, of Hull, Yorkshire, England. He was the second of nine children, six boys and three girls.

With the exception of a few months at the Newmarket Grammar School, his preliminary education was received at the Richmond Hill Grammar School. When he matriculated to the University of Toronto in 1867 he stood third in the First Class in Classics, Mathematics, French and English, with honours also in History.

In his first year at University he obtained First Class Honours in both Classics and Mathematics, standing second. He also won honours in French and German. In his second year he had First Class Honours in Mathematics, Logic and Metaphysics, and Second Class Honours in Classics. Thereafter he specialized in Mathematics and graduated in 1871 with the Silver Medal in that subject. In most years he would have won the Gold Medal, but in 1871 there was in the class one of those outstanding students whom a professor meets but once or twice in his teaching career.

The future Superior of St. Michael's College had as yet little contact with the Basilians. He now taught in High Schools at Port Rowan and Beamsville, and in the Hamilton Collegiate Institute. In 1874 he heard a sermon preached by Bishop Farre  l of Hamilton deploring the scarcity of priestly vocations. It was the beginning of

Minor Orders on December 18, 1875.

his own vocation. That Autumn he entered the Grand Seminary at Montreal. While there he realized how attached he had become to school life and on April 5, 1877, left the Seminary to enter the Novitiate which was then located at Assumption College. He was able to take his final vows on June 12, 1878, and a few days later he was ordained on June 20th. During the summer he was appointed to St. Michael's College.

On his return to Toronto Father Teefy renewed the friendly contacts he had made in the University during his undergraduate years. At the College he was the only priest with a University degree and he felt that more Catholics should proceed to degrees. The chief obstacle seemed to be that they could not do so under Catholic obstacles. Since it was not practical to found a great Catholic University in Toronto, he proposed that St. Michael's College affiliate with the University of Toronto and thereby enable Catholic students to make a University course under Catholic direction. Father Vincent, the Superior of the College, approved the project.

Sir William Mulock, then Vice-Chancellor of the University, was enthusiastic about the affiliation of St. Michael's. He wanted to bring as many denominational Colleges into the University as possible so as to make it possible for the Government to increase the University grant without fear of political repercussions from the supporters of the Colleges.

On March 9, 1881, a committee of the University Senate submitted the following memorandum as a basis of affiliation:

- 1st. St. Michael's College is to be a College in affiliation with the University of Toronto.
- 2nd. In the Sub-Department of History (Mediaeval and Modern) no authors are to be specified in the University curriculum. The periods of History embraced in the University curriculum are to be subjects of examination without necessary reference to any particular authors, and examiners are to be instructed by the Senate to so conduct examinations as to carry out the spirit of this memorandum.
- 3rd. In the Department of Mental and Moral Science and Civil Polity no authors are to be specified in the University curriculum. The questions will have no necessary reference to any one author or school of authors. In matters of opinion answers will be judged according to their accuracy of thought and expression.

Affiliation became a reality on March 14th of the same year. At a University dinner shortly afterwards, Father Teefy stated quite frankly that the arrangement did not realize the ideals of the Catholic Church, but that it was satisfactory as being the best obtainable. He lived to see St. Michael's status raised to that of a Federated College.

In 1884 he was elected, with opposition, President of University College Literary and Scientific Society, the highest office in the gift of the student body. At that time he was as well known to the general body of students as if he had been a professor in University

College. In 1896 the University conferred the Degree of Doctor of Laws, honoris causa, on him for his interest in its work. When the University was re-organized in 1906 he was appointed to the newly formed Board of Governors.

The academic years 1886-1888 took him to Beaconsfield. This sojourn abroad gave him an opportunity of learning something of the English system of education and of becoming acquainted with his confreres in France. It was a preparation for new responsibilities. On his return to Toronto he was appointed Superior of St. Michael's College. He held this post until the summer of 1903. His term of office concluded with the magnificent Golden Jubilee celebration which was held on April 28, 29, and 30. It was the occasion of the formal opening of the High School Wing.

His fourteen years in office were busy years. Not only was he occupied with the administration of the College, but he was constantly abroad preaching on special occasions. In the midst of his work he found time to write a thesis for an M.A. from the University. He wrote a life of the Most Reverend Armand François, comte de Charbonnel, second Bishop of Toronto, and Founder of the College.

He was an author by instinct, and a highly gifted one. In 1892 he edited the Golden Jubilee Volume of the Archdiocese of Toronto. It was an original work of serious history to which he was the chief contributor. At the end of the same year he was named first editor-in-chief of the Catholic Register. The REGISTER was the result

of the amalgamation of two privately owned weeklies, THE CATHOLIC REVIEW, and THE IRISH CANADIAN. He retained this post until August, 1894. In 1902 he published, "The Worship of God", a course of lenten sermons. After his retirement from St. Michael's College he returned to newspaper work as chief editorial writer for THE CATHOLIC RECORD. He held this post until his death.

When Father Teefy left St. Michael's College he was appointed pastor of Holy Rosary Church. He was now in failing health, but he never permitted himself an idle moment. He took a large share in the work of the parish, and continually exercised his great gifts as a preacher. Among the orators of his generation he would find a place near the top.

Two events in which he participated came as a fitting crown to his life's work. He attended the First Plenary Council of Quebec as the representative of the Congregation and took an active part in the work of the Council. In the summer of 1910 he attended the General Chapter of the Congregation held in Geneva, and was elected Assistant Superior General.

Father Teefy's last years were marked by a constant struggle with diabetes. A visit to European health resorts seemed to give him a new lease of life. Gradually the malady grew worse and after his return from the General Chapter in 1910 he suffered a good deal of pain. Late in May, 1911, he contracted a cold. In the early morning of Saturday, June 10th, he passed from the scene of his earthly labours.

When the memory of the busy administrator and the eloquent orator began to grow dim, there stood out fresh in the minds of those who knew Father Teefy intimately the picture of his filial piety. His aged parents were always the objects of his solicitude and regard, and to his father, who in patriarchal old age survived him, his devotion was touching. So long as he remained within the vicinity of Toronto his weekly visit was never omitted.

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ARCHBISHOP O'CONNOR

Archbishop O'Connor was a man possessed of authority. His vigorous personality placed him unintentionally, but inevitably, in a position of leadership as a boy, and throughout his whole life those around him instinctively deferred to his opinions and decisions. His personality was matched by his appearance. At the time of his retirement as Archbishop of Toronto, a reporter for THE TORONTO SUNDAY WORLD said of him, "There is not in the Dominion an ecclesiastic who looks every inch the Bishop in a more complete sense of that significant word. A handsomely venerable man."

Denis O'Connor was born on a farm in the Township of Pickering, Ontario, on February 26, 1841. He was born a subject of the Bishop of Kingston, the Archdiocese that he was later to govern had not yet been established. At the time of his birth Catholics of the Pickering district were given Mass once a month by the pastor of Cobourg. He officiated at an improvised

altar in McGregor's School House, Oshawa.

His father, Denis O'Connor, was an Irish immigrant who could neither read nor write, but, who by hard work had become a successful farmer. His mother, Mary O'Leary, died while he was still a child and to provide a home for him and a younger sister his father married a second time.

When St. Michael's College was opened in 1852, Denis O'Connor gave his boy an opportunity of getting an education that had been denied to himself. For seven years young Denis followed the classical and philosophical courses, then in 1859 he applied for admission into the Congregation. He was received as a novice on June 20th. Bishop Charbonnel presided at the ceremony of reception. This was the only instance of the Bishop of Toronto presiding in the history of the Novitiate. During his Novitiate year he studied Theology under Father Vincent. In his class was Father Mulcahy, and a Michael Farrell who died during the Christmas vacation of that year. On June 24, 1860, he made his first vows.

In August of 1861 he was sent to Feysin, France, and the following year he went to Annonay to study Chemistry. During these two years in France his piety and judgment attracted the notice of Father Actorie who frequently consulted him on matters usually discussed by a Superior General only with priests of mature years. There was great disappointment when he was stricken with a lung disease which seemed likely to terminate in an early death. When he reached Toronto in September of 1863, the disease was so far advanced that Father Soulerin arranged to have him

ordained on December 8th of that year. Father O'Connor was then allowed to go home to his family. Few expected to see him back at the College alive.

At home his stepmother took charge of his health and within six months he was on the mend. September of 1864 saw him back in Toronto. He was still far from strong, but he was able to do a little bit of work. His efficient discharge of the duties assigned to him led to his being named Acting Superior during a long absence of Father Vincent in 1868. Two years later he was appointed Superior of Assumption College.

The first year was a hard struggle and he admitted as much in a letter written on May 22, 1871, to his classmate and friend, Father Ferguson:

"I think we shall break up school on this day six weeks, the 3rd of July. The school continues one week beyond the usual time, on account of our having commenced one week after time. When the end comes none of us will be sorry, for all are commencing to feel the effects of the year's work. Mannix, though constantly at work, is not well. I do not know what his ailment is, but it is a continuation of what he had in Toronto. Another auxiliary, who will one day die of consumption, is also pretty well worn out. He is study-master, not an easy post for one suffering from weak lungs. I was taken sick myself on last Friday with an attack of bilious fever, but, thank Providence, it is only a slight one. I was pretty sick on Friday, but have been getting some better every day, so that to-day I am able to attend to my work, though the doctor

seems to think it will be some days before I will shake off the fever altogether. Quinlan, McBrady and the others are in very good health."

Progress under his administration was remarkable. The enrolment rose from 58 in 1870 to more than three times that number, while two large additions were built and paid for. He, himself, taught Philosophy and it was a standing joke among his students that no matter when and where business abroad might call him, he was always back in time for class. Staff and students found him a strict disciplinarian. One old student has stated that he never knew a man who could exercise such tremendous influence by the sound of his footsteps.

He was then in his prime, a man of magnificent appearance, with a great leonine head, a full clear face, and a personality which dominated any company. Such was the confidence that he inspired, that his public assurance was enough to prevent a run of the Windsor banks when one of them failed. As a mark of their appreciation of his services on that occasion the bankers of the City presented him with his episcopal ring when he was named Bishop of London.

Recognition of his talents was forthcoming from all sides. He became a member of the Provincial Council of the Congregation, the trusted adviser of the Bishop of Detroit, a member of the Bishop of London's Council, and twice, for nearly a year on each occasion, was Administrator of the Diocese. In 1888, the year of his Silver Jubilee, Bishop Walsh asked Pope Leo XIII to confer upon him the honorary degree of Doctor of Divinity.

The award came as a complete surprise to Father O'Connor. Replying to the congratulations tendered him by Father R.T. Burke, he wrote:

"I received your very friendly letter and I am very grateful indeed for your kind congratulations and your hearty wishes. This degree has given so much pleasure to my many friends that I am beginning to take kindly to it myself. To the old students however I have no desire to be anything more than the Father O'Connor of former days.

"You will not be surprised at not knowing when the degree was to be conferred when I tell you that on one in the College knew anything of it, except Fr. Ferguson, until the Bishop made the announcement in the Study Hall. I hope that your visit on the 9th will not be prevented by what has been done. You know that you are always welcome and I think I shall feel more like myself on the 9th of October than I did on the 20th of September."

On the day following the presentation of the degree, the older students made their way to his room to ask for a holiday. Well accustomed to refusals, they asserted a right on this occasion because of the new title, "Dr. O'Connor." The answer was, "Boys you may have a holiday today on one condition, that you never again call me Dr. O'Connor."

Soon afterwards another title came that he could not put away; in 1890 he was designated as third Bishop of London. There were touching scenes during his last days at Assumption College,

all the more touching to students who were not wont to associate tenderness of feeling with this man of vigorous frame and still more vigorous will. The Staff presented him with a crozier, and on Saturday, October 18, 1890, he left Windsor for London. He was consecrated on Sunday morning by Archbishop Walsh of Toronto, assisted by Bishop Foley of Detroit and Bishop Dowling of Hamilton. A special train of ten coaches brought people from Windsor and Detroit to the consecration.

The new Bishop was firmly convinced that nine-tenths of his energy would be needed to preserve the efficiency of existing institutions, and that one tenth would suffice for the founding of new ones. The Diocese of London had need of such a man for the nineties were not prosperous years. The Catholic population declined in seven out of the nine counties which composed his jurisdiction. The building boom of the previous decade had left many debts. He set out to pay them off. Towards the debt on St. Peter's Cathedral he contributed \$15,000.00 out of his personal revenues.

He was a tireless worker. The only time he allowed himself was half an hour outdoors in the early afternoon, and that only out of consideration for his weak lungs. He attended to all his correspondence. He observed no office hours, being at home to every caller from early morn till evening. When Archbishop Walsh died in 1898 he was appointed to succeed him as head of the Archdiocese of Toronto. In his Ordo for 1899 are the following notes: "February 13th. Received news of appointment to Toronto. February

14th. Wrote asking to remain in London. March 27th. Directed to go on to Toronto as Archbishop." His appointment was announced publicly on April 6th.

Once the firm intention of the Holy Father was communicated to him he put aside his personal feelings and quickly arranged to take possession of his new charge. On April 30th he said farewell to London, and on Tuesday, May 2nd, he made a quite entry into Toronto. On the following morning the official installation took place in the Cathedral with all the pomp customary on such solemn occasions. Church dignitaries from Ontario, Quebec, and nearby points in the United States were in attendance. The Prime Minister of Canada headed the list of civic representatives. The stately carriage and dignified bearing of the new Archbishop were the admiration of all, but on his face was no smile of gladness; his whole attitude was that of one weighed down with responsibilities.

In Toronto he continued the conservative policies he had initiated in London. He refused to allow the Knights of Columbus in the Archdiocese on the ground that there were too many societies already. He retained something of the schoolmaster in his dealings with both his priests and the laity. This was apparent in his attitude towards mixed marriages. He set out to abolish them, exactly as he would have tried to stamp out an undesirable practice among the boys of Assumption College. It became next to impossible to obtain a dispensation from him. The number of mixed marriages fell off, though some claimed that greater evils took their place. He

is now generally considered to have been too strict, but no one can say that he failed to apply the same policy to rich and poor alike.

At every point in his career Archbishop O'Connor shrank from publicity. He regarded it as incompatible with humility. During the twenty-one years of his episcopal life he never posed for a photograph. Although he preached practically every Sunday, he very rarely preached outside his own Diocese. He avoided frequent public contacts because he believed that he lacked the gracious qualities requisite for meeting the general public. He did however, accept invitations to be an after dinner speaker. On such occasions he would throw off his natural seriousness and show himself genial and friendly.

This more human side of his character was well known to his friends. He possessed a fine sense of hospitality and even on his busiest days found time to chat with them.

The chief drawback in his character, if it may be termed such, was a desire to carry his burdens alone. That responsibilities might be shared was a thought altogether alien to his personality. He attached no constructive importance to discussion, believing it made for more confusion than it helped to clear away. He was not easily moved by the opinions of others. He preferred to mark out his course alone, and to follow it alone.

In the early part of the year 1908 rumours were abroad to the effect that already twice he had submitted his resignation to the Holy See.

The rumour was confirmed in May when each priest in the Archdiocese received this letter:

Reverend and Dear Father:

I received, today, authentic information that I am relieved of the title and duties of Archbishop of Toronto. The relief is welcome, for of late I have felt the burden keenly.

My successor is the Most Reverend Fergus McEvay, hitherto Bishop of London. I feel confident that you will give him a hearty welcome, and honest support in the fulfillment of his duties. He, himself, will announce the date of his taking possession of the See. Until then, I am, by appointment of the Holy Father, Administrator of the Diocese. After that I will go into retirement to prepare for death. Help me by your prayers to make it a happy one. When the end comes, give me the Masses said for those belonging to the Diocese. I have always said them scrupulously, and will continue to do so.

Thanking all, clergy, religious and laity for kindness shown me for more than eight years, I remain Reverend and Dear Father,

Denis O'Connor, Administrator.

Toronto, May 22, 1908.

This was the only official announcement of his retirement. On Sunday, June 6th, three days before the installation of his successor, he administered Confirmation in one of the city Churches; from there he was driven directly to the Novitiate where he planned to spend his remaining days. What may have been his feelings at that hour no one, not even any of his oldest friends, had ever the least intimation. During the three years of

his retirement he seldom left his quiet retreat. He never read a daily paper, saying that he no longer had need for worldly information. He went to his eternal reward on Friday, June 30, 1911, just as the bellringer of the Novitiate was ringing the morning Angelus. His last act on earth, in keeping with his episcopal rank, was to bless those gathered around his bed. In accordance with his express wish he was laid to rest in the Community plot in Mount Hope Cemetery.

During the years of his episcopacy he never lost touch with his confreres in the Congregation. Within the Community, Fathers Brennan and Ferguson were his special friends. The former gave him news of his Alma Mater, the latter of his beloved Assumption. A visit, or a letter, from any member was always welcome. Even Father Crespín, whose mental oddities had been a source of trouble to the clear-headed Superior of Assumption, had his letters faithfully answered as may be seen by this one sent on January 9, 1906.

"Dear Father Crespín:

Your kind letter of the 23rd of December would have been answered long ago, but I have had more than enough to do since that date. I thank you very sincerely for your good wishes for the New Year and it is a great pleasure for me to share in your prayers. In return I pray God to bless you and to grant you better health and such other blessings as you desire. Have courage and resignation and they will sweeten, if not remove the trials to which all are exposed.

With you I deplore the condition of things in France. God is very patient and in His own time will set things in order. In the meantime the rulers of the country are doing much to draw upon it a scourging like that of 1870-1871. Our confreres there are put to many inconveniences and God is taking some of them to himself. Here the Community is doing fairly well. I ordained another priest, Father Drohan, belonging to it on the 27th. Father Cushing has not been well for some time, but he is improving. Father Frachon is unusually well. All others are in their usual health. Mine keeps good enough, though of course, age is telling. So far we have had no sleighing and not much cold. Continue to pray for me.

With best wishes for your welfare spiritual and temporal, I remain, Dear Father Crespin,

Your devoted confrere

* Denis O'Connor

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FATHER JAMES McEVOY

Father James J.C. McEvoy was born in Drumcondra, County Meath, Ireland, on September 18, 1842. He came to the United States at the age of eight, eventually settling in Jersey City. St. Peter's College, New York and St. Charles, Ellicott City, gave him his classical education. In 1861 he came to St. Michael's College where he studied Philosophy for two years and Theology for one before going to the Grand Seminary in 1864.

He was a son of the 7th S. Lion

After one year at Montreal Father McEvoy went to France and entered the Novitiate at Pey-sin. He took final vows on October 27, 1869, and two days later was ordained priest. His priestly life included teaching at Algiers, Annonay and St. Michael's. He did parish work at St. Basil's Church, Toronto; Assumption Church, Windsor; at Goderich, Ontario; and at Charleston, South Carolina. This last place was where he and Father Brennan were attempting a new Community House. He fell while there in 1890 and was partially paralyzed. He never returned to active work and the last twenty-one years of his life were spent with relatives in Jersey City. He died on October 31, 1911, and was buried from St. Patrick's Church there.

Although absent from the Community for many years, Father McEvoy remained a member of the Congregation followed its progress closely. He was especially interested in St. Michael's College and from time to time sent gifts of books to the College Library.

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FATHER JOHN A. SULLIVAN

Father Sullivan possessed an almost insatiable curiosity. He was constantly visiting rooms in search of news. It was no use telling him you were busy. One confrere solved the difficulty: when Father Sullivan appeared he would say, "No news John." At once John would go off to more profitable fields. But he was not discouraged or hurt, he would be back later.

He was in Waco also, at least in 1906-1907.

Father D. Dillon

John Aloysius Sullivan was born at Fall River, Massachusetts, on September 15, 1870. He came to St. Michael's College in 1888 and four years later became a member of the first class of novices received in the new Toronto Novitiate. He entered with the first group on August 23, 1892. His ordination took place on August 15, 1898.

During his priestly life Father Sullivan was stationed at St. Michael's College with the exception of two years in Owen Sound, 1907-1909, and a year or two at Beaconsfield. His death came suddenly and unexpectedly. On the first Sunday of February, 1913, he received a severe chill while driving out to the Prisons to say Mass. He was very stout and the chill developed into a severe case of pneumonia. He was taken to St. Michael's Hospital, but despite medical treatment died at ~~home~~ on Tuesday, February 3rd. Because his invalid father was unable to come to Toronto for the funeral, Father Sullivan's remains were taken to Fall River for burial.

Father Sullivan possessed personal qualities that endeared him to all who met him. The boys liked him because he was active in promoting school athletics. He was devoted to the sick and the dying. Towards them his kindness seemed inexhaustible, no fatigue was too great if it would ensure a happy death for a departing soul. When his own end came, he received the grace of time to reverently receive the last sacraments.

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FATHER PATRICK BUCKLEY

Father Patrick Buckley was born in County

Cork, Ireland, on April 13, 1844. At an early age he emigrated to the United States. He grew into a broad shouldered, sturdily built young man and was apprenticed to a blacksmith. He worked at this trade until he was thirty years old. Then he used his savings to put himself through College. In 1874 he came to St. Michael's College from Providence, Rhode Island. Six years later he went to the Novitiate. He took final vows on February 20, 1886, and was ordained on September 22, 1888.

His ordination was delayed some months because Archbishop Lynch refused to promote him beyond deacon, intimating that he believed Rev. Mr. Buckley to be "minus habens". The authorities of the Congregation knew that this confrere was intellectually "slow", but those who knew him well considered that he was ³able enough and had no hesitation in recommending him for ordination. The impasse was broken with the death of the Archbishop and then Bishop O'Mahoney, the Auxiliary Bishop of Toronto, agreed to ordain him.

The ordination ceremony was a special trial to Father Buckley. He didn't know Latin very well and simply could not read it aloud so that it could be readily understood. The Bishop was always particular about his Latin and several times stopped the ceremony and insisted upon Father Buckley repeating words until he pronounced them correctly.

After ordination Father Buckley remained at St. Michael's College for two years, as study hall master. "By thunder" was his favourite exclamation and the boys used it as a nickname for

him. In 1890 he was moved to Owen Sound. After sixteen years in this parish he was loaned to the Diocese of London in 1906. From then until his death he was stationed at Corunna. He died at Port Huron, Michigan, on March 28, 1913, while visiting his old friend Father McManus.

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FATHER MICHAEL FERGUSON

The parish of Adjala, in the Archdiocese of Toronto, is sometimes called "The Holy Land" as a tribute to the number of vocations from the district. The first priest from the parish was born on the farm in which the Church stands. On his birthday, March 23, 1839, he was simply the sixth child of Hugh Ferguson and Rose Colgan. A few days later he received in baptism the names Michael Joseph.

St. Michael's College enrolled him as a student on October 23, 1852, and nine years later to the day he was ordained priest, the first native Basilian priest. The years in between had not all been spent in study; three of them had been given over to teaching in a country school and clerking in a village store.

At College Father Ferguson was a brilliant student. In his second year he won the Algebra Prize, the Classics and Literature Prize, the Latin Prize, and the Greek Prize. He made his Novitiate with Archbishop O'Connor and Father Mulcahy, being received on November 1, 1859, and taking final vows on May 23, 1861.

Father Ferguson was a self-made man in the best sense of the term. Ordained at the age of 22 in order to meet the great need for priests, he had been deprived of a complete course of instruction, but by private study he so made good the deficiency that in later years he was competent to fill positions demanding a high degree of scholarship. He was, however, inclined to be mentally lazy; he either grasped a problem the moment he met it, or he put it aside without taking the trouble to work it out. Members of the Congregation who knew him often discussed what might have been the result had he been afforded the opportunity and stimulus of developing his magnificent talents through formal graduate studies.

After ordination he taught at St. Michael's College for eleven years. During several of these he was also delegate pastor of St. Basil's Church. The Superior of the College was the official pastor, but Father Vincent placed most of the running of the parish in Father Ferguson's hands. In 1868 Father Ferguson introduced the Apostleship of Prayer. In 1871 he started a parish library. In the summer of 1863 he was sent to Owen Sound as acting pastor until the first regular Basilian pastor could take charge in the Autumn.

During these years Father Ferguson rose to the position of outstanding young priest in Central and Western Ontario. Tall, talented, and good-looking, he was widely known. He was a friend of Sir John A. MacDonald. This friendship brought him a heavy cross. At the time of the Fenian Raids, Sir John wrote asking him to

do something about the bitterly anti-English attitude of the Irish clergy in Toronto. One priest had already been put in jail and if the raids became more serious Sir John was afraid that he might have to imprison more. Archbishop Lynch was a native Irishman with strong feelings on the Irish question. Father Ferguson's moderate views displeased him, and to avoid trouble with him the authorities of the Congregation transferred Father Ferguson to Assumption College. The change almost broke Father Ferguson's spirit; he seemed to consider his life's work done, and, compared with his former activities, his new life was that of a recluse.

From 1872 to 1913 his Rhetoric and Theology classes, his books, his flower garden, with now and then a walk to town made up his life. Two attempts were made to change this even course. In 1883 he was appointed first Superior of the College and Novitiate at Beaconsfield. On October 14th of that year he presided at the first reception into the Novitiate when Father Heydon, his nephew, and Father O'Neill were admitted. On November 14th he was back at Assumption, the climate and the responsibilities having proven too much for his health. In 1889 he was named Provincial, but nothing came of the appointment.

At Assumption College Father Ferguson was the complement of Father O'Connor. Where Father O'Connor exerted authority, Father Ferguson wielded influence. He roused in the staff and in the students an intense loyalty to the institution. As a teacher he communicated to his classes his own unbounded admiration for Cardinal Newman and Orestes Brownson.

Heard him preach at many
devotions in Assumption Chapel
in 1909.

His love for the B.V.M. was very
noticeable. One evening the subject
was the scapulars. He stroked and
stroked his beard saying: If I
40 thousand children would
enroll them all in the scapulars"
St. Louis

Father Ferguson was an outstanding preacher. He preached in Toronto even before his ordination. His voice was strong, clear and pleasing. It retained these qualities with little or no diminution even in the last years of his life. He preached frequently, and often with very little notice. An hour's warning, allowing some moments to go over the subject in his mind, sufficed. When he did write out a sermon, he never preached it exactly as written. His sermons were not in the classical tradition of Father McBrady, nor did they contain the reasoned philosophical and theological statements of Father Teehy's orations. Father Ferguson was a poet, original, vivid and imaginative. His sermons were practical homilies filled with examples. Once, when called upon to preach the annual retreat of the Community, he introduced his sermon on obedience with this comparison:

"What a mighty piece of construction is a modern locomotive. Seeing it for the first time, its length and height and weight, the large vigorous framework of its various parts, we should suppose it was intended ~~not~~ for motion at all, rather to remain at rest, a solid, stationary structure. But when, by the simple process of opening a valve, the engineer turns the force of steam upon the mechanism, it rushes through space with almost inconceivable rapidity and imparts the same motion to tens of thousands of tons in its train. Similarly, when we perform an action through obedience we turn into it all the power of God."

The greater part of his preaching was done in the chapel of Assumption College. He was reluctant to appear in the pulpit on special occasions.

Had red hair and a red beard. Was a kind of hero.
[The L. O. on

Father Ferguson was a punctual religious. His life was a fixed routine which admitted of positively no deviations. His office and his daily visit to the Blessed Sacrament were always attended at the same hours. Up to his last illness he never failed to be present for the regular exercises of the House. He kept a diary for many years and in its volumes are a few sharply worded entries. On Wednesday, October 4, 1882, he had to send two priests away drinkless because he could not find Father Cushing at the time of their visit. On Tuesday, February 19, 1894, he complains of the Treasurer. Father Mungovan had bought new furnishings for his chapel and put all the old things in the Sisters' Chapel where Father Ferguson said Mass. Father Ferguson loved to read a few pages of his diary before coming down to a meal, and then to bring up in conversation some little incidents of the past. He was a great admirer of Father Soulerin and while he was alive the name of the Founder and first Superior of St. Michael's College was more than just another name.

Around Assumption College Father Ferguson's garden was a landmark for many years. It occupied practically all the space from the original chapel wing to the roadway. It had quantity and variety. A high board fence protected it from mischief. At the north end stood a combination tool shed and green house. The garden flourished until 1907 when the land was required for the present chapel. When the builders took over his plot of ground, something was taken out of the life of the old patriarch.

In the early summer of 1912 an old liver complaint began to get the upper hand in its

long battle with his hardy constitution. Slowly the Fall and Winter passed by. The end came on the last day of April, 1913. Two Funeral Masses were celebrated over the body of this pioneer, one at Assumption College, the other at St. Michael's, after which he was laid to rest in Mount Hope Cemetery.

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FATHER FRANCIS M.I. WALSH

Father Francis M.I. Walsh was a native of New Brunswick who prided himself on minding his own business so well that the only boys whom he knew at the College were those in his own class. This characteristic proved embarrassing on one occasion. Some friends invited him to preach at the opening of a new Church at Little Current, Ontario. More than half the money had been given by well meaning Protestants and they were in attendance at the solemn opening. Father Walsh recognized some of them in the audience, and not knowing about their generosity, made his sermon a violent attack on Protestantism.

He was born at Miramichi, New Brunswick, on October 3, 1842. His family moved to Highland Creek, Ontario, and it was from there that he entered St. Michael's College in 1855. He remained there as student until March 28, 1860, when he received the habit of the Congregation. He was professed on May 23, 1861, and in August of that year sailed for France with Denis O'Connor. He stayed in France five or six years. When he came back to America he was assigned to St. Louis College, Louisville, Ohio. Bishop Rapp of Cleveland ordained him on December 20, 1867.

In 1871 Father Walsh was appointed to St. Michael's College. This obedience was followed by a long leave of absence, from 1879 to 1891, for missionary work in the mining camps of Dakota. After this he came back to Toronto where he engaged in what he considered to be his real life's work, attendance at the Central Prison, the Mercer Reformatory, and the Ontario Hospital for the Insane. He died at St. Michael's College in the evening of May 28, 1914. He had just returned from a visit to one of the priests of the city when he collapsed in his room and was dead before those who heard him fall could reach him.

Father Walsh was always called Père Welsh; Père because he had been educated in France, taught French, and spoke French on the slightest provocation; Welsh, because he claimed Walsh was the English, and Welsh the Irish pronunciation of his name. In his younger days he was an excellent preacher with a remarkable command of English and a gifted imagination. He had a loud voice, and in the pulpit really laid the law down.

He was a man of medium height, never became stout, and was always red of face. He kept to his own room. He was very regular in his habits. At three o'clock in the afternoon he had hot lemonade. Any one who came to his room at that hour was given a glass of it also, even on the hottest day of summer. He was a natty dresser, who had his clothes marked 1, 2, and 3, and he was careful to always wear them in that order.

Born Nov. 15, 1876 - baptismal certificate

Father Arthur Joseph Morley was born in England in 1876 of Protestant parents. As a boy he came to the United States where he worked in the cotton mills of Lowell, Massachusetts. When he was a young man he was received into the Church. He is said to have gone without meals in order to buy Catholic books.

After his conversion he made his way to St. Michael's College and in due course to the Novitiate. He received the habit on July 26, 1901, and was ordained on August 5, 1905. In his class were Fathers Moylan and Flourde. As a priest he taught at Assumption College and at the Seminary in Laporte, Texas. His favourite subject was history.

In 1913 he went to visit his people in England. His relatives, including his mother, received him coldly because he had become not only a Catholic, but even a Catholic priest. He returned to Assumption College early in the Fall of 1914. He did not live long after his return, dying on Friday, November 6, 1914. To the end he tried to do whatever work his frail constitution was able for. On All Saints day he went to help out at All Saints Church, Detroit. An acute pain forced him to remain in bed that morning and he was later brought to the Hotel Dieu in Windsor. An operation revealed a large cancer which was successfully removed, but the after effects of the operation proved too much for his run down system.

Father Morley was a little man, barely five feet in height and just under 100 pounds in weight. His voice was much stronger than would be expected from the size of his body.

The students of Assumption looked on him as a saint and turned to him for help in their troubles. His favourite recreation was walking, and being an Englishman he did not mind, even liked, walking in the rain. On a dreary, drizzly day he would come up to a confrere and remark, "It's a fine day, would you like to take a walk?" If they acquiesced he would extoll the merits of walking in the rain. One day he tried to get Father Howard to accompany him.

"Morley, you're crazy."

"Pat, you're lazy."

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FATHER PETER O'DONOHUE

On the fifth day of March, 1915, death took from the ranks of the Congregation, a happy, good-natured Irishman, Father Peter O'Donohue. He was born in County Cavan, Ireland, on May 4, 1846, and came to Canada at the age of eighteen. From St. Michael's College he went to the Novitiate on July 25, 1868. He took final vows on August 28, 1872, and was ordained by Bishop Walsh of London on June 13, 1875.

Up to the time of his ordination he had been a teacher, as well as a student of Theology, at Assumption College. He remained there, teaching one of the lower classes and looking after the large student until 1882 when he went to Owen Sound as an assistant to Father Granottier. He stayed there one year, then went back to his old post at Assumption. In 1886 his school work came

1904-1910

to an end when he was appointed pastor of Owen Sound. He was transferred to St. Basil's in 1889, and when Father Brennan came back in 1891, became Treasurer of St. Michael's College. The following year he went to St. Anne's, Detroit, and in 1894 he was stationed at a short-lived parish foundation in Newport, Michigan.

From Newport Father O'Donhue came to St. Michael's College and then in 1897 he went to the Novitiate as Assistant Master of Novices and Pastor of Holy Rosary Church. Seven years later he was loaned to the Diocese of London and from 1904 until 1913⁰ he acted as pastor at Port Lambton. Failing health made it necessary for him to give up active work and he returned to the Novitiate where he died on March 5, 1915.

Father O'Donue was a short, stout, almost rely-poly man with a smiling, round face. In character he was gentle and affable, in his personal appearance he was always neat. He had a peculiar, semi-English accent, and those who heard him reciting the Litany of the Blessed Virgin in the Novitiate Chapel never forgot it.

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FATHER AUGUSTE POUZZOL

Father Auguste Pouzzol was born in France on April 14, 1845. He was ordained on September 20, 1873, and a few years later came to St. Michael's College. In 1883 he was at Assumption College teaching Belles-Lettres. In these years he made little progress with the English language and he returned to France in September of 1884. He died there on March 25, 1915.

Frederic Ferdinand Thomas on baptismal certificate

1910. He succeeded Fr. M.J. Her
7 Jan 2010

Father Thomas F. Gignac was born at Petite Côte, within the limits of Assumption Parish, on March 28, 1868. At the age of fourteen he became a student of Assumption College. In 1892 he joined the Congregation as one of the first class of novices received in the new Novitiate at Toronto. In 1895 he was taken out of the Scholasticate to teach Third Latin at St. Michael's College. He was ordained at Assumption College on August 15, 1898, with Fathers John A. Sullivan and Vincent Reath.

After ordination he taught Latin and Greek at Assumption. They were his favourite subjects. He had done well in them during his College years, and poorly in mathematics. In 1903 he was moved to Toronto and from there he went to Texas. The year 1906-1907 saw him located at St. Thomas College, Houston. Next he went to St. Mary's Seminary, Laporte, as Superior, and from there to St. Basil's College, Waco, in 1911, again as Superior. During 1910 he was head of the short-lived American Vice-Province.

At Waco Father Gignac was in his element. He was a lover of outdoor life, and an excellent shot with a revolver, a rifle and a shotgun. He organized a gun club and after school the boys went hunting in the neighbouring fields. Boarders who shot anything worth eating were allowed to ask the cook to prepare it for their table. When his term at Waco expired in 1914, Father Gignac was brought to Assumption College to teach the Classics and to help out in the parish.

He lived less than a year after his return. On Wednesday of Holy Week, he conducted his classes

Plans for band very much in 1855.

as usual. That afternoon the students were dismissed for the short Easter vacation. When the boarders returned in the evening of Easter Monday they found his remains lying in state in the College Chapel. Early that morning he had died in Detroit after an operation for meningitis. It required some time to realize that Father Gignac was dead at the age of forty-seven. His nephew, Father Pageau, sang the Funeral Mass.

Father Gignac was a man of splendid native talent and tireless energy. He was a religious who always had the good of the House in mind. When he noticed some work that needed doing, he did not ask whose job it was, he would do. He was a born storyteller, a gift that made him a decided acquisition to the community spirit of a House.

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FATHER PIERRE CHALANDARD

The name of Father Chalandard will always be associated with music. Shortly after his arrival at St. Michael's College he organized the first College Band. He sang in the choir of St. Basil's Church for many years. He directed the Sanctuary Choir. Later he directed and sang at Assumption Church. His deep bass voice made the rafters ring.

Father Piere Chalandard was a native of France, about average height, very stout, and somewhat homely looking. He was born at Annonay on January 26, 1841, pronounced his final vows on September 23, 1864, and was ordained on Sept-

ember 21, 1867. A few months later he left France for America, reaching Toronto in February of 1868. He remained at St. Michael's College until 1870 when he went to Owen Sound for two years. When he came back to the College he taught Elementary Latin until 1889 when he was appointed Treasurer. In 1891 he was transferred to Assumption Parish. He died there on October 29, 1915.

Father Chalandard was a kind-hearted man who was very popular with students and parishioners. Among the students he was famous for his penances. They learned their Latin lesson before class, or else they wrote it out ten times. He was inclined to be abrupt in speech and the boys were frightened by him until they got to know him.

One paradox about Father Chalandard was that despite his great weight he could fast almost interminably without feeling any ill effects and without the confreres noticing the slightest loss in his weight.

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FATHER F.R. FRACHON

Father Frachon was one of the most popular confessors in Toronto. People came to his confessional from all over the city. He and Father Edmund Murray, between them, heard the confessions of the College boys and of most of the staff. He was also confessor for the Precious Blood Sisters and the Good Shephers Sisters. His zeal for the confessional won for him the title of Toronto's Curé of Ars.

François Régis Frachon was born at St. Bonnet-le-Froid, Haute Lire, France, on September 5, 1835. He was one of the younger members of a family of ten, six boys and four girls. One of his sisters joined the Sisters of Charity. After some years as a student at Annonay he entered the Novitiate at Privas and on the feast of St. Basil, 1859, pronounced his final vows. Bishop Lynnet raised him to the priesthood on December 22, 1860. For the next six years he taught Greek and Latin at Annonay.

When Father Soulerin went back to France as Superior General he was on the lookout for promising young men to send to the St. Michael's College that he had just left. The first two chosen by him for this work were Fathers Hours and Frachon. They were relieved of their duties at Annonay in Lent of 1866 and leaving shortly afterwards for Canada arrived in Toronto on May 24th. With the exception of five years in Detroit, the rest of Father Frachon's long life was spent at St. Michael's College.

The thirty-one year old newcomer soon met with a great disappointment; he could not master the English language. After some time passed in studying it, he was asked to preach in St. Basil's Church. The parishioners complained that they could not understand French. That about terminated his appearances in the pulpit. For the same reason he could not be put in charge of a class. Father Vincent was patient and gave him work that did not require a full mastery of English. He made him Master of Novices in 1868, and put him teaching Philosophy and Theology where the students would give him

little trouble. It was soon apparent that he was a capable moral theologian and a master of the spiritual life. Henceforth his work had to do directly with souls.

When the Sisters of the Precious Blood came to Toronto from St. Hyacinthe in 1869, he was appointed their first chaplain because they were a French-speaking community. In 1872 he was named chaplain for St. Joseph's Convent. He held this post until 1886, and then again from 1891 until his death in 1916. From 1868 to 1877 he was Director of the Sodality of the Blessed Virgin at the College.

During these years he was hearing more and more confessions. He was always kind with his penitents, but they never considered him as easy going. When he gave advice, it was tersely put, even abruptly. "It is all right." "It is foolish." To the young women who came as postulants in the Religious Communities where he ministered he would say:

"If you are a good postulant, you will be a good novice. If you are a good novice, you will be a good professed, and when you die you will go to heaven and see Our Lady. If you are not a good postulant, you will not be a good novice. If you are not a good novice, you will not be a good professed. If you are not a good professed you will be good for nothing."

Father Frachon was a man of medium height, with thinning hair and rather bushy whiskers. He took little or no care of his hair, but his beard always seemed to be well kept. He was

very sparing of compliments and of formal etiquette; yet he never seemed to give offence to any one. All who knew him intimately remembered his kindness, his interest in their personal affairs and his sympathy. He was a man of prayer. His breviary was recited with such recollection that he was oblivious of all around him during the time he gave to it.

As a religious he was a model of punctuality. He was particularly strict about the grand silence and rigorously checked any noise on the Priests' Flat after 9:00 p.m. The confreres had a great affection for him; to the older men he was always Father Frachon; but the younger called him, among themselves, "Billy". No disrespect was meant. For recreation Father Frachon would walk up and down in front of the College, or engage in a game of dominoes.

When the Bishop of Detroit confided the care of St. Anne's Church to the Congregation Father Frachon was moved to the new House there. He remained in Detroit from 1886 until 1891. His only other long absences from the College were during three trips to France made with Father Aboulin. On these trips he always paid a visit to Rome and would come back with a number of religious articles blessed by the Holy Father.

Father Frachon was not a strong robust man. A bronchial condition was always causing him some misery. But he was a hardy soul who passed the 55th anniversary of his ordination. To generations of St. Michael's students he seemed destined to go on forever shuffling along the College

Obituary card gives date of death as April 11, 1916

corridors. He seemed to change but little with the passing years. At fifty he looked and walked like a man of seventy. The final summons came to him in St. Michael's Hospital on April 12, 1916.

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FATHER F.X. GRANOTTIER

Father François Xavier Granottier was known as the "Grand Old Man of St. Mary's" because the greater part of his long priestly life was spent in Owen Sound. He was born at Val Fleury, Département de la Loire, France, on October 5, 1836. After becoming a Basilian he studied at the Grand Seminary of Algiers in Africa, and at Viviers in France. He made his final vows on June 8, 1861, and was ordained on May 18, 1862.

Shortly after his ordination he sailed for America on the "Great Eastern", then the largest ship on the Atlantic. He arrived in Toronto on September 1, 1862, and was assigned to the staff of St. Michael's College as a teacher of French. In 1863 he went to Owen Sound as assistant to Father J.B. Cushing. In 1864 he became pastor.

Life at Owen Sound in the sixties was anything but easy and attractive. To reach the place, Father Granottier took the Great Western Railroad to Collingwood, and there transferred to Captain Smith's boat which included Owen Sound in its calls. To serve his parish he travelled by train, boat, stage, but principally on foot and by horse and buggy. He was not a good horseman. In the early days, when he often had to ride horseback, he was never at home in the saddle

and usually had to have a companion ride along with him. When in the security of a buggy he was a hard driver.

An account of his early days in the parish says:

"On his arrival in Owen Sound he found an old Church, crumbling to its foundations; a frame presbytery, a poor protection indeed against a northern winter; and a debt of \$400. Neither in the house nor in the church was there furniture of any kind, if you except a single vestment. At Griffin's Corners, 20 miles from Owen Sound, there was standing the four bare walls of a frame church, and at the Block was a log Church. Neither of the churches had furniture of any kind, the priest being obliged to carry with him all the requisites for saying Mass. All this time the Mission embraced the Townships of Collingwood, Osprey, Euphrasia, Artemisia, Glenelg, North Proton, Bentuck, Sullivan, Derby, Holland, Keppel, Sarniak, Sydenham, St. Vincent, and the whole peninsula between the Georgian Bay and Lake Huron. In 1874 Melancthon was added. The priests of the Mission were obliged to hold stations throughout all this district and attend to sick calls over roads that were, it is needless to say, none of the best. Before the Basilians took charge of this Mission one priest attended to the spiritual wants of the people. They supplied the Mission with two priests until 1874. In that year a third priest was sent and three priests were retained in the Mission until 1878 when the southern portion of the Mission was taken in charge by the Bishop of Hamilton. So until 1881 there were but two Basilians attending to the Mission, but from that

date to the present, 1887, there have been three resident priests."

In this vast territory Father Granottier undertook a large building program and during his first term as pastor he completed eight Churches. At the same time he was a prudent financier and when he was moved at the end of 1886, he left a total debt of only \$3072.00

Early in January of 1887 Father Granottier left Owen Sound to pay a long visit to relatives and friends in France. He was also charged to rest and restore his failing health, particularly his eyesight. In October he returned to America and was sent to St. Anne's, Detroit. In July of 1888 he went to Warrensburg, Missouri, where a mission parish had been offered to the Congregation as support for a College at Sedalia, Missouri. The College project was abandoned and Father Granottier went back to St. Anne's. The annual appointments of 1889 put him at St. Basil's Church, but at the end of 1889 he went back to Owen Sound as pastor.

Back in Owen Sound, he remained pastor until 1901 when near blindness brought about his retirement. He continued to live at the scenes of his active days. All his life he had been a great traveller and now, even though he was almost totally blind, he still managed to get around. When he missed a meeting of the General Council in Detroit, it was from sickness, not because he couldn't see enough to travel. He developed a marvellous memory and would travel alone, anywhere. He died in St. Mary's Rectory on March 2, 1917.

Father Granottier did heroic work building churches in the Owen Sound district. To it was given practically his whole life. He married the parents of Fathers Thomas and William Roach in St. Mary's Church, and when they come back fifty years later to celebrate their Golden Jubilee he was still there. In appearance he was rather stout, just under middle height. He always had a beard.

Of Father F.X. Granottier there are three memorials in Owen Sound. There is St. Mary's Church which he built as a copy of his old parish church at Val Fleury. In it there is a marble slab to his memory. It has been placed on the northwestern wall, close to the altar of the Blessed Virgin. Lastly in St. Mary's Cemetery a bronze crucifixion group rises over his remains.

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FATHER J.P. FAMY

Father J.P. Famy was born in France and was ordained there in 1860. He came to Canada with Father F.X. Granottier, arriving in Toronto on September 1, 1862. After a year and a half at St. Michael's College he joined Father Granottier at Owen Sound in February of 1864. He remained there until May, 1870. Presumably he then returned to France. He appears to have been a musician since the Treasurer of St. Michael's College bought a Melodion for him at a cost of \$45.00. Father Famy died in Algeria.

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would quite prove.

7 July " Fr. A. Dillon

Father Patrick Joseph Ryan was born at Kilkenny, Ireland, on March 19, 1840. At the age of 24 he was brought to Canada by his uncle, the Rev. Jeremiah Ryan, at that time pastor of Oakville. With him came a younger cousin, Laurence Brennan. The uncle put the two boys at school in St. Michael's College. When their studies were sufficiently advanced they became novices in the Congregation on July 25, 1868. They took final vows together on December 2, 1871, and were ordained together on May 1, 1872.

Their ways now parted, although both were to engage in parochial work. Father Ryan was named first Basilian pastor of Amherstburg when that parish was given to the Basilians in 1878. He remained there until 1901. During the intervening years he built the rectory and St. Rose School. In 1901-1902 he was in Owen Sound. Later on he was appointed to Holy Rosary Church. After some years there his health began to fail and during the last three years of his life he was unable to say Mass. He died on August 31, 1917. He is buried with his uncle and cousin in St. Michael's Cemetery, Toronto.

Father Ryan was a quiet reserved man, about average height and very heavily built. He was called "Danny" rather than "Paddy". He would try to read Latin fast and invariably made a jumble out of it. In his early days he was considered to be an expert on the culture of the grape and each Spring, after pruning the vines in Amherstburg, would go to Assumption College and then on to Toronto for the same task.

not much
Father D. Dillon

"Terry" Finnigan was a cripple from early childhood and his infirmity necessarily limited his work, but he more than made up for it by his cheerfulness and geniality. His hearty laugh could for a few moments dispell all the troubles of the day for his confreres.

Joseph Terence Finnigan, youngest child of Patrick Finnigan and Mary Elizabeth Gilson, was born at Toronto on September 19, 1875. When two years old he suffered from an infection in the right knee. One morning he woke up with his leg helpless. It looked like tuberculosis of the bone. During the next five years all manner of remedies and treatments were tried, but to no avail. Finally the doctor declared that the limb must be amputated to save child's life.

His mother, however, refused to accept the decision and with her strong faith in God carried here Terence to the Monastery of the Precious Blood and asked the Sisters to begin a novena to save the leg. The Foundress of the Community, Mother Catherine Aurélie, happened to be there at the time, and, because the Monastery was still uncloistered, the boy was brought to her in the Community Room where she laid her hand upon the afflicted knee. Before the nine days of the novena were over the knee commenced to heal and it continued to show steady improvement until the infection was completely gone. However, the right leg remained permanently shorter than the left.

After his cure the boy was placed in school at Loretto Convent, Bond Street. With the aid of crutches and a heavy knee brace he was able to attend school and go to church. From this

preparatory school he came to St. Michael's College in 1888. His leg now needed only the support of a cane and he had become so agile that he played goal for the old Clover Hill Lacrosse Team. But for his bad leg, he would have been an extraordinary athlete.

In 1893 he applied for admission to the Novitiate and, after a dispensation for his lameness was received, he was admitted on October 3rd. The year following his first profession was spent at St. Anne's, Detroit, teaching in the parish school and studying Philosophy over the weekend at Assumption College. In 1895 he returned to the Scholasticate. He was ordained in St. Basil's Church on August 15, 1899, by Archbishop O'Connor. Father Charles Collins was ordained with him. In thanksgiving for the cure of his knee, Father Finnigan said his First Mass in the chapel of the Precious Blood Monastery.

Father Finnigan was now assigned to teaching at Assumption College. Later he taught at St. Basil's College, Waco; St. Thomas College, Chatham, New Brunswick; and at St. Michael's College. For some years he was Vice-President of St. Basil's College and at Assumption College he was Treasurer from 1916-1918. He also filled this post at St. Thomas College, Chatham, New Brunswick. He was a Latin teacher, and a good one. He was always popular, having the knack of attracting the good will of those who had dealings with him.

When Father Nicholas Roche became sick in 1918, Father Finnigan was brought to the Novitiate as Assistant Master of Novices. In September of this year he was stricken with appendicitis.

on 24

An operation was performed, but peritonitis set in and he died in St. Michael's Hospital on September 28, 1918.

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Mr. THOMAS MCGWAN

Mr. Thomas James McGwan was the son of Andrew McGwan and Margaret Ryan. He was a nephew of Father M.J. Ryan. Born at Cobourg, Ontario, on March 11, 1890, he finished his elementary schooling there before coming to St. Michael's College in 1905 for both High School and Arts. After his graduation he attended the Ontario College of Education and then taught at De La Salle High School, Toronto, from 1914 until 1916.

In 1916 he decided to become a Basilian and was received into the Novitiate on October 3rd. As a student he had not been sure of what he wanted to be, as a teacher he was not satisfied with his state in life, and now as a novice he was again assailed by doubts. Should he continue in the Novitiate? He put the question to Father Daniel Cushing. Father Cushing stroked his beard, reflected, and then replied:

"Just go on, just go on, Mr. McGwan. If the Lord doesn't want you to be a priest you'll lose an arm, or a leg."

Mr. McGwan went on, but apparently Father Cushing was right. Mr. McGwan died on October 25, 1918, while in Second Year Theology. The Scholasticate was then located at Assumption

College and he was the first of four Basilians buried in Assumption Cemetery during the influenza epidemic of 1918.

Mr. McGwan was a genial companion and a great talker who loved an argument. He had a reputation as a philosopher. He was of average build, looked like a scholar, and was getting bald.

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Mr. Joseph Lodato

Mr. Joseph Anthony Lodato was born at Niagara Falls, New York, in 1894. His family moved to Woodstock and he attended the Collegiate Institute there before coming to Assumption College in 1912. He went to the Novitiate in 1915 and was called to first profession on August 13, 1916. He died a victim of the flu on November 7, 1918, and was buried in Assumption Cemetery on the next day. At the time of his death he was in Thrid Year Theology.

Mr. Lodato was a promising classical student who had taken one year of Honour Classics in 1916-1917. He was a jovial soul, able to give and willing to take a practical joke. Dark complexioned and stockily built, of medium height, he participated in all sports, being a good lineman in football and excelling in basketball. He did much to make his favourite sports popular at Assumption.

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attended St. Basil's School and was taught
by Mother Jones who always turned her
interest in him. A. S. Dillon M.

Father Purcell was more deeply versed in the theology and philosophy of St. Thomas Aquinas than any Basilian of his day. At the same time he was a good example of the impractical professor. He was not absent-minded, he could remember things; he knew what he should do, but he was apt to be uncertain as to how to do them. Once when he came on a visit to Toronto a confrere enquired, "Who loaded him on the train?"

John Joseph Purcell was born at Kerry, County Kerry, Ireland, on January 7, 1878. He was the son of Patrick Purcell and Christina Walsh. At an early age he came to Toronto where he grew up in St. Basil's Parish. When he entered St. Michael's College in September of 1891, he was a rosy cheeked lad with an engaging brogue. He was a splendid student and was kept at his books by an aunt who was raising him. In later life he was sometimes heard to regret that he had not been permitted to lead a more normal boy's life.

Towards the end of his course he wanted to go to the Novitiate, but the needs of his family pointed to the secular clergy, rather than the religious life for him, and he went to the Seminary of Philosophy in Montreal. He was there from 1897 until he entered the Grand Seminary in 1899. For three years he led his class, then the obstacles to his entrance to the Novitiate were removed and he became a Basilian. After his first vows, on October 9, 1903, he was sent back to the Grand Seminary to complete his course in Theology. It was expected that he would win the degree of Doctor of Sacred Theology at the same time, but ill health came upon him and just completed the studies required for ordination.

Ordained from St. Thomas, Houston, (Fr. O'Rourke)
by Bp. Gallagher.

He was equally fluent in French. Fr. D. Dillon

His ordination had to wait until final vows, and while waiting he taught at Waco and at Houston.

His life in the Congregation was short; a few years of teaching in Texas; four years at St. Michael's College from 1910-1914; two more at Assumption College; followed by two as Master of Scholastics. At both St. Michael's and Assumption he was a member of the Local Council. Father Purcell died at Assumption College on November 14, 1918, a victim of the influenza epidemic. On November 8th he buried one of his scholastics, Mr. Lodato, and after the funeral complained of not feeling well. He went to bed and within the week was dead.

In the death of Father Purcell the Congregation suffered the loss of a young man endowed with intellectual ability of a very high rank. In College he was a splendid professor of philosophy, one who was able to impart his own enthusiasm for the subject to his students. As a Master of Scholastics he just revelled in liturgical functions. Ordinations were a special treat for him, and he always looked forward to the ceremonies of Holy Week. His scholastics found it advisable to know their ceremonies at all times.

He was an outstanding community man, who was nearly always the centre of a group during recreation time. He could speak Latin fluently and could be gotten by his scholastics to scold them for half an hour in that language. His older confreres would start him composing second nocturns for various members of the Community. He was a great storyteller and his delight was

He taught nearly everything Spanish, German,
English, History, Physics, Music. F. C. Dillon

to light a cigar, throw a cape over his rather stout figure, and then go out into the yard to tell fairy stories to the boys. The only thing he enjoyed more was to light a second cigar.

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FATHER JOSEPH SHARPE

Father Joseph Patrick Sharpe was the first of three brothers to enter the Congregation. He was born at Sarnia, Ontario, on March 13, 1875, and was educated at Assumption College. In the summer of 1897 he entered the Novitiate with Fathers Francis Forster and Joseph Kennedy. They made their first vows together on August 22, 1898, but he was ordained after them, on August 23, 1903.

After ordination he taught in Assumption College and in Texas; and did parish work in Amherstburg and Owen Sound. At Owen Sound he fell a victim of influenza and died there on November 29, 1918. His was the fifth and last death in the Congregation that sad Autumn. His body was brought to Assumption College for burial.

Father Sharpe had a magnificent physique and was athletically inclined. He was swift of foot and possessed a marvellous spring in his legs. As a student he won the Assumption Field Day Cup, and caught for the Ball Team. As a priest he was always out with the students during recreation. He taught mostly modern languages and spent three summers in Mexico learning to speak Spanish. He had the family taste for music, playing with the Assumption Orchestra and later being in charge of the Glee Club.

Father Jean Crespin was an extremely clever man who was a victim of a progressive mental illness. Although he was blessed with a powerful physique, he was constantly running from one physician to another, seeking to be cured of this disease and of that, and he was never fully active in the Community. He made a hobby of collecting his doctor's prescriptions and of copying health items and remedies from newspapers and books. With this hobby went a violent temper that later developed into an insane rage.

When he came to St. Michael's College in 1890 he insisted that an iron radiator would never give heat and demanded that a wood-burning stove be put in his room. He was not a good fireman and frequently smoked out the Priests' Flat. After he nearly burnt the House down a couple of times, the days of humouring him came to an end. On October 20, 1894, Father Crespin was taken to La Retraite St. Benoit at Montreal, and there he died twenty-five years later on May 9, 1919. He was buried in the Cimetiere de l'Est, Montreal.

Father Crespin was born at Marvejolas, France, on February 3, 1848. He made his final vows on September 18, 1874, and exactly two years later was ordained priest. He came to Amherstburg in September of 1881, and after ten years of parochial work was transferred to St. Michael's College as librarian. There he organized and catalogued the library. His catalogue was a mimeographed volume of a little over 200 letter size pages. When he completed it on July 22, 1892, he had recorded 3401 volumes.

Father Crespín was short, thick set, and tremendously strong. His weak point was his fear of his health. If in the morning he remarked that he was feeling fine and went out to sit in the sun, it needed only one or two confreres to suggest that he was looking poorly to send him indoors, and later, well wrapped up, off to see a doctor. He was very careful about drafts and cold. One day Father Plomer heard him go into the library, then located next to St. Basil's Church, off the Priests' Flat. In winter the library was a cold place, and this was a cold day. Father Crespín intended to stay only a few minutes, Father Plomer locked the door and it was sometime before it was opened again. Father Crespín knew who had locked the door and in a frenzy went to his room, picked up the axe he kept for chopping wood, and began to look for the culprit. It was a long time before Father Plomer could come out of hiding.

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FATHER J.B. COLLINS

Father John Bernard Collins was born on a farm in Ops Township, near Lindsay, Ontario, on May 14, 1853. He was a tall, boney, red-headed Irishman, and the friend of everyone. An elder brother, Timothy Francis, was a priest in Peterborough Diocese and for many years pastor of Bracebridge. Father Collins stayed at home on the farm until 1876 when he came to St. Michael's College to begin High School at the age of twenty-three. In his last year at the College, 1880-81, he won the Dowling Silver Medal for English, and led his class in Philosophy.

In 1882 he went to Assumption College to study Theology with the intention of becoming a secular priest. After three years of Theology he sought admission into the Congregation and was received as a novice at Beaconsfield, England, October 20, 1886. In the same class were Fathers Christian and Vaschalde.

At the end of his novitiate year he returned to Assumption where he took final vows on May 23, 1888, and three days later was ordained priest by Bishop Borgess of Detroit. Four years later he was appointed Master of Novices for the newly-built Toronto Novitiate. He was given as his assistant, Father Christian, his classmate.

After one year in the Novitiate he went back to teaching at Assumption. In 1901 he was appointed Treasurer. He fed the House well and was in consequence immensely popular with the boys. His regime as Treasurer built up good will that was reflected in increased registration. He was, however, a poor buyer and he cost the House a good deal of money. He was not very good at keeping up to date with the entries in his books and when he was appointed pastor of Owen Sound in 1904 he took the Treasurer's books with him in an effort to straighten them out. He never did succeed, and for a while Father Hayes, the new Treasurer, thought he was never going to stop trying, so long did he keep the books. After three years in Owen Sound he returned to Assumption. Later he was at St. Anne's, Detroit. His last appointment was to St. Basil's Church. He died in Toronto on February 24, 1920.

Father Collins was always cracking jokes. In the refectory at Assumption he would walk

would walk among the tables and put the boys in good humour. He taught Religious Knowledge and often when he entered a classroom he would sniff and complain of an odour. After speculating on the cause of it he would solve the mystery by remembering that somebody had been teaching a dead language just before his entry.

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FATHER FRANCOIS SEMANDE

Father François Xavier Semande was one of the best known priests on the Canadian side of the Detroit River. Born at Loiselleville, now Rivière au Canards, within the limits of Amherstburg Parish, on January 24, 1855, he was one of the pioneer students of Assumption College when Father O'Connor re-opened it in 1870. He made his Novitiate at the Old Palace in the grounds of Assumption College during the year 1876-1877, having Father Ferguson as Master and Father Côté as fellow novice. Final vows came on April 17, 1881, and the priesthood on June 16th following.

Father Semande remained on the College staff until 1886 when he was appointed to Owen Sound. Through no fault of his the change was made quite difficult. Bishop Carberry was an Irishman who wanted an English-speaking Basilian for Owen Sound, and when Father Semande was appointed he submitted him to a rigorous three hour examination before granting him the faculties of the Diocese. The examination was less concerned with theological topics, than with Father Semande's knowledge of English.

After two years in Owen Sound Father Semande was moved back to Assumption College where he taught Elementary Latin until 1894 when he was made pastor of Assumption Palace. In this post he tore down the Old Palace which had served as his Novitiate and built on the site the present rectory. He installed a large bell in the tower of the Church and began collecting money with which he proposed building a sacristy and a Lady Chapel. Before he could commence these buildings he was named Treasurer of the College in 1905. In 1909 he went to Amherstburg as pastor. After seven years in Amherstburg he came back to Assumption parish in 1916. He was an assistant there until his death on June 21, 1922.

Father Semande's death was sudden. He had heart trouble but was doing as much work as he possibly could. On the morning of his death he rose as usual and said an early Mass in the Church. He was making his thanksgiving in the sanctuary when the final summons came to him. Father E.T. Burns, who was in the Church, barely had time to give him Extreme Unction at the foot of the altar.

Father Semande was an extremely good priest who always did his work and did it well. He was a man of slender build, about 5' 8" in height, with sharp features. His step was deliberate and his whole manner suggested business. He had a sharp tongue and when he set out to scold his parishioners could pour forth a wealth of scorn. He maintained the dignity of the priesthood at all times. Even in his humour he admitted nothing frivolous. His parishioners admired his rectitude and respected him, but only a few got to know him enough to really like him.

He was a poor teacher because he grasped things so easily that he could not understand his student's difficulties. He was not "big". Fr. D. D'S on.

Father Frederick Daniel Meader was born at South Bend, Indiana, on August 2, 1880. His father, who was not a Catholic, moved to Orillia, Ontario, and it was from this town that Daniel entered the University of Toronto in 1901. He took the honour course in Mathematics and Physics and graduated First of Firsts. He taught in the University for a year after his graduation and then went to the Novitiate. He was called to first temporary vows on August 15, 1907, and was ordained on July 30, 1911.

After ordination he taught Philosophy and Religious Knowledge at St. Michael's College until 1914 when he went to Louvain for graduate studies. The outbreak of the Great War closed the University and he returned to St. Michael's where he was appointed Registrar of the Arts Department. From 1916 on he was also Treasurer. In 1922 he was appointed Superior of St. Thomas College, Chatham, New Brunswick. During this year the General Council decided to relinquish the management to the Diocese and in the summer of 1923 Father Meader was named Professor of Sacred Scripture in the Scholasticate. Not long after this appointment he suffered a heart attack, and after a painful illness he died on October 6, 1924.

Father Meader was a man of ordinary height, and heavy build. In manner he was apt to be gruff and when he was Bursar at times frightened new boys. Actually he was simple as a child and of a very fine disposition. As a teacher he was dry as dust. At all times he was a hard worker. When he was Registrar and Treasurer he often worked twenty hours a day. After his heart attack he continued to spend long hours at his desk in study.

"Saintly but singular", replied Father M.V. Kelly when asked to describe Father Cherrier.

"Two ambitions governed his whole life. One was to live to be a hundred, the other was to escape Purgatory."

He lived to be ninety, and in so far as man can judge came at least as close to achieving the second.

Father Léon E. Cherrier was born at Dundas in the Province of Ontario on October 29, 1834. He received his early education there, making average progress in school. His practical minded father destined him for work in the family's general store, but there was no denying the boy's piety and instead he came to St. Michael's College to study for the priesthood. Later he went to the Grand Seminary in Montreal. In 1858 he returned to Toronto and became a novice in the Congregation of St. Basil.

With him in the Novitiate were John Cushing and Patrick Madden. They were received together on December 8, 1858, and made perpetual profession of poverty, chastity, obedience, and stability one year later. Although they were not the first to enter the Novitiate here, a deacon from France, the Rev. Louis Gibra, had been a novice during 1857-1858, they were the first subjects from America.

Upon the completion of his Novitiate he began to study Theology and was promoted at intervals through the various Orders by Bishop Lynch until he was ordained deacon on May 15, 1862. During

Pteris long 1960. F. A. D. L. on

these years he had taught in the College and taken his share of discipline work, as well as studying his Theology. Now he was sent to France to complete his Theology and to gain a wider experience of the Community. He was ordained at Annonay on March 25, 1863. He remained in France until 1865.

Father Cherrier's active life was spent at St. Michael's College, with the exception of three intervals, one of six years at Owen Sound from 1870 to 1876, a second appointment there in 1889, and a short time at Port Lambton about 1900. In 1910 he decided to retire and went to Dundas where he became chaplain of the House of Providence. Without ceasing to be a member of the Congregation, he lived apart from it. In his last years he became so feeble and blind that in 1921 he had to give up his chaplaincy. He died at the House of Providence on December 23, 1924, and was buried in Holy Sepulchre Cemetery, Hamilton, on the following day.

Father Cherrier was a man of medium height, and in his later years was inclined to stoutness. He was very plain, if not ugly, in the face, and he did not enhance his appearance by having his hair cut to a short bristle and by leaving his throat unshaven. Since he never became bald, and his hair remained black until he was past seventy, he presented an odd appearance. He wore thick glasses and had a rather thin squeaky voice.

Naturally he had trouble keeping order in the classroom. The Second Commercial class of 1897-1898 brought his teaching career to an end. One day the class went beyond minor annoyances,

and brought a giant firecracker into the room. The explosion nearly scared "Pa" Cherrier to death. As soon as he recovered from his fright he grabbed his books, and rushing upstairs, almost shouted at Father Teefy, "I'm through." He never went into a classroom again. His last employment at the College was as chaplain to Sunnyside Orphanage.

Father Cherrier was a great walker. On his walks he would measure distance not by miles, but by the number of rosaries he could say. When he was at Port Lambton he would say Mass at the Port and then walk six miles to say a second Mass. He was then nearing seventy. He regularly walked to Hamilton when he wanted to visit his relatives. On his trips he would carry a small grip in one hand and put an ancient umbrella under the other. As chaplain of the Orphanage he always walked there and back. One day Pere Welsh accused him of doing nothing but saying Mass and walking.

He retired regularly at eight o'clock and rose every morning at four. If he were walking to Dundas, or to some other point that required an early start, he would come into the dormitory at five to wake up his Mass-server. He always wore heavy boots and usually made so much noise that he woke up the entire dormitory.

He loved poverty and wore the same cassock until it was green with age and patched beyond further repair. He was scrupulously clean in his personal habits and would never permit his laundry to be done in a common wash. For years his sister came to the College on Monday to do his washing, and later he did it himself.

At one time he was Treasurer of St. Michael's College, but proved to be too economical and many students did not return. He had to be replaced. In the post of infirmarian he was more successful. For ordinary ailments he kept a supply of simple pills, but for headaches he had a cure of his own. He took the boy out to the pump in the yard and pumped cold water over him. This drastic remedy cut down the number of times a headache was used as an excuse to get out of class.

The most fruitful years of his active life were passed at Owen Sound. He was particularly effective when visiting the scattered families in the more distant parts of the parish. He made himself at home, gladly shared what they had to offer the priest, and won their lasting affection. He was especially kind to the children who were preparing for First Communion.

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FATHER LUKE RENAUD

This confrere was a placid, unhurried soul. He took things as they came, went about his work methodically, and in a quiet, unassuming way did a lot of good.

Father Luke Renaud was one of the early vocations sent to the Congregation by Father Marseille, pastor of Rivière au Canards, and an outstanding benefactor of Assumption College in its earlier days. Luke Renaud was born on September 14, 1850, came to Assumption College in 1870, and made his Novitiate there in 1878-1879. He was ordained priest there on June 19, 1884.

He was a solid, rather than a brilliant, student and as a scholastic had been employed as a recreation master and not as a teacher. After ordination he was put in charge of the College Study Hall and also made an assistant in Assumption parish. In 1888 he was sent to Amherstburg as an assistant to Father P.J. Ryan and in 1901 he succeeded him as pastor.

During his pastorate at Amherstburg he was called upon to build a new church at Harrow. He made plans on a large scale and started by building the sacristy. It has since served adequately as the Church. He was better at keeping things in first class condition. When he went to St. Anne's, Detroit, in 1907, he followed this policy. The heating plant was not satisfactory, he modernized it; the rectory needed decorating, he had it painted; a wind storm damaged the stained glass windows in the Church, he had the wooden frames replaced by steel and stone to prevent damage in the future.

He was a saintly priest and his piety led him to undertake one important work of organization, he inaugurated the novena to St. Anne. His own devotion to the Saint was touching and he wanted to make others her client also.

At St. Anne's he kept up the reputation for hospitality that Father Grand had given the House throughout the Congregation. Though not much inclined to visit, he was an ideal host whom friends sought out to enjoy his sympathetic companionship. His kindly and genial nature won the affection of his parishioners.

In 1920 Father Renaud's health began to fail. A heart condition compelled him to give up saying Mass. From this time on he abandoned all thoughts of the world and devoted his time exclusively to the sanctification of his soul. He heard nearly every Mass celebrated in St. Anne's. Although he was a member of the old General Council, and as such an ex-officio member of the General Chapter, he did not attend the Chapter of 1922. For quite some time before his death he required special care both day and night. He died in the night on February 9, 1925. His nephew, Father Beuglet, sang his Funeral Mass.

Father Renaud was a man of average height, swarthy of countenance, with jet black hair which retained its colour until his last years. He loved regularity and appointed a definite time for everything. He is said to have anticipated his office every day from his ordination to the subdiaconate. The only hobbies he allowed himself were the study of geography and of science. He was a holy priest, an edifying religious, a noble man of God.

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FATHER ALBERT DuMOUCHEL

Father Albert Pierre DuMouchel was born in Sandwich on September 8, 1856. In 1870 he became one of the pioneer students of Assumption College. By 1874 he was also a teacher, in charge of Elementary Latin. He entered the Novitiate in September of 1876, only to withdraw at the end of January to go to the Grand Seminary in Montreal. Here again he failed to settle his

vocation and in 1879 he sailed for France where he re-entered the Novitiate on July 30th. This time he continued unto profession, when he was sent back to St. Michael's College to complete his theological studies. He was ordained by Bishop O'Mahoney on June 17, 1883.

The next five years were spent in Toronto, after which he went to Beaconsfield for two years. The appointments of 1890 brought him once again to Toronto. He was now a young priest of great promise. Within the College he was given higher classes to teach, and was also made Director of Studies. Both inside the House and outside he was recognized as a good preacher and was often asked to preach on special occasions.

After eight fruitful years at St. Michael's he was transferred to his Alma Mater and given similar work to do. During his three years as Director of Studies at Assumption College he published the first modern catalogue of the Institution. In 1901 he came back to Toronto as Assistant Superior. When Father Cushing resigned in 1905 he was Acting Superior for a whole year.

When St. Michael's College became a Federated College in the University of Toronto, Father DuMouchel became a member of the University Senate. Within the College, instead of teaching one class practically all its subjects, under the new system he became Professor of Religious Knowledge. About this time he also began to teach Theology in the Scholasticate.

Father DuMouchel was moved to St. Anne's, Detroit, but did not long remain in parish work.

He was Master of Lewistown from the death of Father Tully
in 1911 till 1916 when Father Percival succeeded him.
Father L. Dillon

He was a very old man.

Was a rich man and was a teacher at his school.
Discouraged questions. Father L. Dillon

He returned to St. Michael's College. Later he was appointed to the Scholasticate. In 1922 he showed himself strongly opposed to any change in the Vow of Poverty. He described the proposed change as "trying to lift ourselves up to heaven by our suspenders." When the change went in he elected to ~~remain under the old vow~~. He was now moved to Assumption Parish where he died on May 2, 1925.

Father DuMouchel was a competent, though rather uninteresting teacher. He knew how to spend money in order to get good value and for some years was Treasurer-General. In his personal habits he was very neat, even fastidious. Thus he is said to have had a different pair of shoes for every day in the week.

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FATHER EDMUND MURRAY

Father Edmund Francis Murray was a boy who grew up without growing old. On his 80th birthday he danced the Highland Fling in the Community Room of St. Michael's College for the entertainment of his confreres. With his boyish enthusiasm went exceptionally good health. The boys in the College and the people whom he met outside all liked him immensely, he was so innocent and simple.

He was born in St. Paul's Parish, Toronto, on May 30, 1844, son of Charles Murray, banker, and Mary Pollard. When his father enrolled him as a day pupil in St. Michael's College in 1855,

it was the beginning of a life-long association. From 1855 until his death on May 4, 1925, Father Murray was a part of St. Michael's. Even during the years 1910-1914, when he was stationed at Assumption College, his heart remained with his Alma Mater.

His progress towards the priesthood was gradual. As a boy he served Mass in St. Michael's Cathedral. In 1864 he donned the cassock and joined the staff of St. Michael's College. He was then a Church student. In the following year he entered the Novitiate, the only postulant to apply that year. First vows came on September 10, 1866; subdiaconate in 1870; diaconate in 1871; and the priesthood on May 1, 1872. Still he was not finished, faculties were not granted to him until August 24, 1874. At the age of thirty, after ten years of immediate preparation, he began his life's work.

In the interval between ordination and getting faculties he rose at 5:10 and after meditation said Little Hours unless he could get a first altar. At 7:30 he taught Music. From 8:30 until 10:00 was given to the practice and study of Music and to the recitation of Little Hours, if they had not been said earlier. At ten o'clock he made a visit to the Blessed Sacrament, to the Blessed Virgin and to St. Joseph. An hour of Music lessons, from 10:45 to 11:45, preceded Examen, dinner and recreation. More Music lessons followed at 1:45. Vespers and Compline were said at 3:00, and immediately he anticipated Matins and Lauds. Four o'clock brought more Music lessons which might continue until 5:30, otherwise the time from 5:00 to 5:30

Geology less as a student, not as a teacher

was given to the preparation of a sermon of of a catechism class. He made his private spiritual reading at half past five. After the Community spiritual reading he had either choir practice or a theology class. Night prayer was at 8:45 and was followed by study for half an hour. At 9:30 he went to bed.

His notebook gives some variations in this schedule:

"First Friday, a spiritual retreat. See how you have spent the last month. Meditate on death the last half hour, 9:00 to 9:30. Direction on the same day, or another if it will be more convenient for your director. Stations of the Cross.

"Recreation, take it regularly for it is a part of the Rule. During the long recreation read the Ave Maria, and Tablet, if you have time, and write letters, but never in Study unless a case of necessity.

"Meals, sanctify them by saying devoutly the Grace before and after. Avoid singularity and lose not a sentence of the reading.

"Beads: first decade for our Holy Father the Pope; second for the Church, Bishops, priests, and laity; third for the Superior General, Superiors and confreres; fourth for the dying; fifth for the Souls in Purgatory. Rosary on the first Saturday of the month for the Souls in Purgatory."

Father Murray was not a bookish man, and apart from his music lessons did very little teach-

Oshawa, at Hamilton. to Carr.

ing. As a scholastic he played the organ and even directed the parish choir. With Father Chalandard he was a cantor at the First Plenary Council of Toronto, held in 1875. He was very active in the confessional.

In the days when permission to visit town was rarely asked and more rarely given, Father Murray did his best to lighten the monotony of school life for the students. He used to bring a friend who had been a skating champion to the College for an annual performance on the outdoor rink. His friend would skate around a couple of dozen oranges, perhaps jump over a small barrel of apples, and at the end of the exhibition Father Murray would distribute the fruit among the boys. For many years he was in charge of the Junior Sodality and as a special treat for its members always arranged a picnic to High Park. As Sodality Director he had a simple formula for getting his candidates elected to office. On one occasion the members voted overwhelmingly for a very popular boy whom he felt would not make a good prefect. Gravely he announced:

"The vote now stands 15-1 for A. My vote is worth 15 votes. I give it to B. The vote now stands 16-15 in favour of B. I declare B elected."

He was affectionately known as "Fish" Murray. He was prodigal in his charity and his purse was soon emptied. His wardrobe rarely contained more than was absolutely necessary. He was fond of telling jokes on himself. Once he went to Hamilton by boat, and becoming sea-

He was an excellent Teacher. +, K. Dillon

sick he lost over the side of the boat not only his last meal, but also his false teeth. On another occasion he visited the Asylum. Towards the end of his visit he noticed a couple of women patients looking at him rather intently. Then one of them put her hand to her head and said to the other, "Let's give Father some of our hair."

For a number of years he was chaplain at Sacred Heart Orphanage, Sunnyside. He always had a reputation for being hard to find around the College, and now he sometimes spent an entire week at Sunnyside without going near the College. It was here that his last illness came upon him, and here that he died. For many years he had made a practice of attending the funeral of everyone who had been in some way connected with the College, and now in turn he had a very large funeral.

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Mr. EDWARD TALLON

Joseph Edward Tallon was born at Cornwall, Ontario, on February 12, 1897. He was not very old when his first baptismal name was put aside and he was regularly called Edward. St. Michael's College welcomed him with the class of 1919. The call of his country took him out of school for a stay in the Army, but he returned in time to graduate with his class by claiming a year for military service. In 1919-1920 he attended the Ontario College of Education, then he joined the staff of Assumption College as a lay teacher, in the Fall of 1920.

Vincent did later ?

On August 10, 1921, he was clothed in the habit of the Congregation. His was a comparatively large class of nine, eight of whom have persevered: Fathers Harry Wilbur, Bernard O'Donnell, Wilfrid Murphy, Simon Perdue, Wilfrid Garvey, Stanley Lynch, and Paul Mallon. His first year out of the Novitiate was spent at St. Thomas College, Houston, where he also began the study of Theology.

He was ordained subdeacon on September 19, 1925, and was living in anticipation of his ordination to the priesthood in December when he was stricken with appendicitis. He failed to rally after an operation and died on October 16th. It was an exceptionally hard trial for his parents because they had lost a younger son, Vincent, from the same cause only two years previously.

Mr. Tallon had an especially nice disposition, even, mild, and always friendly. He died before his ordination photograph was taken and the picture of him which hangs in the Priests' Community Room of St. Michael's College is an artist's retouch of a snapshot of his face fitted to the neck and shoulders of Father Lowrey's ordination picture.

APPENDIX

Father Louis Gibra was the first novice admitted into the Congregation in Canada. He was born in France, at Sury-en-Vaux, on August 15, 1826. His classical and philosophical studies were made at Bourges, but his theology was taken at the Grand Seminary in Montreal. He was received as a novice at Toronto in 1856 and one year later was allowed to make perpetual profession on November 21, 1857. At that time he was a deacon. One week later Bishop Farrell of Hamilton ordained him priest. Up to this time he had spelt his name Gibrat, but after ordination he omitted the last letter spelling it Gibra.

Father Gibra taught at St. Michael's College until 1861 when he left the Congregation and was incardinated into the Diocese of Toronto. From 1861 to 1872 he was pastor of Lafontaine. During this time he built a chapel at Perkinsfield. In 1872 he became pastor of Brentwood and Belle Ewart. Instead of living at one of these parishes he found it more convenient to fix his residence in Barrie. In 1890 he gave up pastoral work and retired to the House of Providence, Toronto. In his retirement he acted as chaplain to the Christian Brothers at De La Salle Institute. He died in 1897. Father Gibra was a priest of exceptional piety and after he came to Toronto many of the priests of the city made him their regular confessor.

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Father Arthur James Staley was born on Wolfe Island in the Archdiocese of Kingston on September 9, 1873. He was the son of Daniel Staley and Sarah Spoor. At the age of sixteen he came to St. Michael's College, leaving in 1895 to enter the Novitiate. When he was received on September 9th, he had as companions Fathers Thomas Roach, Neil McNulty, Albert Hurley, and Ernest Pageau. He was ordained on July 25, 1901.

After ordination he taught, first at Assumption and then at St. Michael's College. In both places he had charge of the Commerical Class. As a scholastic he had gone to a Business College and now as a teacher he had his students write the examinations of the Dominion Business College in order to qualify for its diploma. He was an excellent teacher.

In 1908 he left the Congregation to work in the Archdiocese of Toronto. Two years later he severed all connection with the Community and was incardinated. At first he was stationed at Brampton, later on he was pastor of Weston. While at Weston he suffered fatal injuries in an automobile accident and died from them in St. Michael's Hospital in March of 1922. He was buried in St. Mary's Cemetery, Kingston.

Father Staley was just over average height and weighed about 260 pounds. He had a long body set upon rather short legs. Behind a desk he looked like a giant and at the refectory table he gave the impression of being several inches taller than any other confrere. He had a good voice whose strength was in keeping with his build. He used to lead the Sanctuary Choir.

Father Flannery was a Basilian. He was
a solistis when he came to Canada and was
ordained for the congregation. He left in 1861.

Father Flannery was closely associated with the Basilians for a number of years, and although never a member of the Congregation, he seemed to be one of the Community at St. Michael's College. Born in County Tipperary, Ireland, in 1830, he was educated at Annonay and came to Canada as a subdeacon when St. Michael's College was founded in 1852. He was ordained on May 22, 1853, with Father Vincent.

After ordination he taught at the College until 1861. During these years he did yeoman service preaching for the Building Fund. He had a gifted pen and each year he wrote and directed a play at the annual commencement exercises. He was a hearty Irishman who formed a bond of union between his countrymen and the French teachers at the College.

In May, 1861, he was appointed pastor of Toronto Township and while there built a rectory at Dixie. In February of 1867 he was transferred to Pickering, and in September of the same year left the Diocese to join Bishop Walsh in London. He was pastor of St. Thomas, Ontario, from 1870 to 1898.

As a pastor he continued to write and for some years he was editor of the CATHOLIC RECORD and of the CATHOLIC WEEKLY REVIEW. In 1897 the degree of Doctor of Divinity, honoris causa, was conferred upon him by Georgetown University. As the Golden Jubilee of his ordination drew near he went on a visit to Ireland to anticipate its celebration with friends and relatives there, intending to return to Canada in time to observe the day itself. While in Ireland he fell ill and died there in 1902.

Father Ryan was born in Ireland in 1808. He joined the Oblates and was ordained by Bishop Bourget in Montreal on August 22, 1847. From there he went to Ottawa, then called Bytown. In 1852 he left the Oblates and somewhat later joined the new Diocese of Hamilton. He was named pastor of Brantford and in 1859 was changed to Oakville. In July of 1876 he was named first resident pastor of Galt, but only remained a few months, being appointed to Waterdown in December. While pastor of Waterdown he made his home in Oakville. He died there on April 13, 1880.

He was a signal benefactor of the Basilians and was buried in St. Michael's Cemetery in the Community Plot between his two nephews, Father Laurence Brennan and Father Patrick Ryan. He had brought them to Canada, put them through school and had helped Father Brennan in certain financial matters.

* * *

Died at Waterdown?

Was he ordained for the Oblates, or did he join them afterwards?

